THE
Universalist Leader

Boston October 10, 1925 Chicago

Columbus in Chains

Were *you* at Salamanca? No.
We fronted there the learning of all Spain,
All their cosmogonies, their astronomies:
Guess-work *they* guessed it, but the golden guess
Is morning-star to the full round of truth.
No guess-work! I was certain of my goal;
Some thought it heresy; that would not hold.
King David call'd the heavens a hide, a tent
Spread over earth, and so this earth was flat;
Some cited old Lactantius: could it be
That trees grew downward, rain fell upward, men
Walk'd like the fly on ceilings? and besides
The great Augustine wrote that none could breathe
Within the zone of heat; so might there be
Two Adams, two mankinds, and that was clean
Against God's word: thus was I beaten back,
And chiefly to my sorrow by the Church,
And thought to turn my face from Spain, appeal
Once more to France or England; but our Queen
Recall'd me, for at last their Highnesses
Were half-assured this earth might be a sphere.
All glory to the all-blessed Trinity,
All glory to the mother of our Lord,
And Holy Church, from whom I never swerved
Not even by one hair's-breadth of heresy,
I have accomplish'd what I came to do.

Alfred Tennyson.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Editorial Assistants

Florence I. Adams.

Dorothy Hall.

Literary Editor

Granville Hicks.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 8, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given, and such notice sent to 176 Newbury St., Boston, Mass.

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176 NEWBURY STREET, BOSTON

Tel. Back Bay 4036

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THE Universalist Leader

Two Dollars a Year | 107th Year | New Series | Vol. XXVIII | No. 41

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

AN APOSTLE OF LIBERTY

THE sudden and shocking death of Count Goblet d'Alviella of Brussels, Belgium, closes the earthly career of a great scholar and a courageous man.

Count Goblet was struck by an automobile on Sept. 6 and died three days later.

He was in his eightieth year, but was still active. For over thirty years he had been a Senator in the Belgian Parliament, and since the outbreak of the war a Minister of State—a permanent Cabinet position which involved his being called into council with the king and the ministers with portfolio on the more important questions of national policy. At the same time he had held the position of professor of Comparative Religions in the University of Brussels.

Belgium is a Catholic country. Not only is the Catholic religion the religion of the majority of the people, but the Catholic Party has held control of the government much of the time. Count Goblet has been an active member of the Liberal Party, which first grew up in opposition to the Catholic, and for many years held as its main tenet opposition to control of the government by a religious organization. Recently, with the rise of the Socialist Party, the situation has been complicated. No one party has had a clear majority. Though the Liberal representation has been reduced, Count Goblet has held his position. An illustration of how closely church control affects the daily life of the people may be seen in the fact that one of the minor things for which Count Goblet labored for many years was a bill making cremation legal in the country—a thing never accomplished in his lifetime but sure to come in a few years. His own body had to be sent to Paris for cremation and the ashes returned to Belgium for the funeral.

Though in recent years the Catholic Party has been divided and a new liberal Catholicism has made its appearance, the greater part of Count Goblet's life has found him and his party associates in the midst of a struggle on the religious issue without allies of any sort.

What made Count Goblet's position more difficult was his espousal of the cause of the Free and Accepted Masons. He became the head of that order in Belgium and well known throughout Europe and in the United States in Masonic circles. Like all pioneers of thought, he was misrepresented and misunderstood. One of the noblest, purest, kindliest of men, he was pictured in the more ignorant Catholic circles as the incarnation of infidelity and evil.

Fortunately he lived to see much of this ignorant misrepresentation die out.

As a scholar and teacher he made his great contribution. He wrote many philosophical, religious and political books, studies in comparative religion, and accounts of his travels, and he acquired a reputation as a scholar which extended to other countries. He received honorary degrees from the Universities of Glasgow and Aberdeen, and lectured at Oxford and Paris. In his own country he was elected editor of the leading quarterly, made head of the Royal Academy, and in addition to other duties served for a time as Rector of the University of Brussels. Many of his fundamental principles have become fully accepted in modern religious circles, but when he first enunciated them they seemed synonymous with irreverence and atheism.

He took the position that the Divine Spirit has revealed itself in every country and among every people, that the religions of the East and of the West alike should be studied to see what they contain, respected for their truth and criticised for their falsehood; that truth itself is the supreme good and should be the object of life. With organized religion that shackled truth, he was in unceasing conflict.

It will be interesting to Americans to learn that, throughout the greater part of his professional and political life, he has had the loyal and able support of an American wife—the Countess having been born in Albany, N. Y.

The life of their son, Count Felix, has expressed itself in political activities, that of their daughter, the Countess Helene, in welfare work.

Countess Helene Goblet d'Alviella was the organizer of and is the main worker in the Young Women's Christian Association of Belgium. Distinguished in war service, she visited the United States in 1922, making a deep impression when she spoke with the French and British Ambassadors and General Pershing at the Convention of the Woman's Overseas Service League in Washington. She filled the pulpit

of the Universalist church in Washington and spoke throughout the country for the Y. W. C. A.

We are coming to see that there is no assurance of permanent religious liberty in any country until there is liberty in every country.

By his life of service in Belgium, Count Goblet has served us here.

* *

HOW THE CHRISTIAN REGISTER "WALKS"

THE issue is not clearly joined between the *Christian Register* and those editors who have been criticising the *Register* for its policy in regard to fellowship with other churches.

The *Register* asserts that some of the rest of us have misunderstood it and unwillingly given false impressions. And, in return, we laugh good-naturedly at the absurd things the *Register* lays at our doors.

The editor of the *Register* repudiates the idea that he thinks agreement in theology is the basis of fellowship among Christians. Then he proceeds to speak of fellowship as something he has with all churches, without respect to their theology, "a divine gift born in us." By "nature and because of our doctrine of the brotherhood of man we have fellowship with one another."

We return to this subject not out of love of controversy, but because it illustrates the necessity of clear definition in all discussion. We do not use fellowship in the loose way the *Register* does. To us it means "community of interest, condition or feeling."

The thesis we have been defending is that there would be much more fellowship between the branches of the Christian Church, yes, and between all the great religious divisions of the world, if they understood one another, that they are divided frequently by things in themselves utterly superficial, like names, forms, the doctrinal molds into which thought is put, etc., when the root meanings are much alike. To thoughtful people of the free type of mind this is so self-evident that they feel rather apologetic about saying it so often. And yet it is a basic thing in fellowship.

The editor of the *Register* tilts madly at a man of straw that he sets up, viz., that his fellow editors have been saying that "it does not make any difference what you think just so you are in fellowship with one another." They never said it, and don't think it. They believe with the *Register* that "truth and faithfulness to it is a form of love," and with Hegel whom the *Register* quotes, that "thinking is a form of worship." They recognize the service which the *Christian Register* renders in standing for an unending search for truth, in insisting on the clearest, best statement of truth we can make, and in sounding a call for "hard study," "deep thought," "intense conviction," boldness and frankness. But they repudiate the suggestion of "mushiness" or "sentimentalism" in thinking which goes beyond mere forms of words to their content.

The finest intellects we know in the church—men to whom we feel under everlasting obligation—are those whose penetrating minds go below the surface of time-honored doctrines or creeds to the state of mind out of which they grew or the real faith for which they stand.

We hold that it is one of the most important things in life to strive for that ability. It does not mean blurring intellectual distinctions. It means recognizing them but also seeing through them. It means, for example, repudiating some of the horrible doctrines of the early New England theology and recognizing the sublime moral earnestness and noble faith which underlay them. It means imagination enough to put yourself in the other fellow's place and see things from his standpoint before passing judgment.

Indeed, except men be agreed how can they walk together? The *Register* says: "We do not walk with those whose doctrines of religion differ from ours when doctrines are the uppermost subject." But, "in morals, philanthropy, education, art, music, letters, sometimes in politics and many other things, we walk together." That is the point. Religion is life—the whole of it. Religious fellowship is based on our realization of what that other person or church really is. If down deep they want the things we want, and go after them, they are our comrades. If they also instinctively realize this and grasp our outstretched hand—well and good. If they can't at least we can go on appreciating what they are and do.

It is a dreadful thing to block this kind of getting together, to insist that the other fellow is a fool or hypocrite because he does not see things as we do, demand that orthodox liberals come out from their positions of power and usefulness and join us or be set down as "timid," "weak," "vacillating."

We won't do that sort of thing and we believe that the liberal cause suffers from liberals who do.

Let us have the clarion call for the precious things we liberals believe, and high among them let us place clear vision. Where it fails "the people perish."

* *

THE PROHIBITION SURVEY

THE Prohibition Situation is the title of a report by F. Ernest Johnson, released recently in sections to the press. The daily papers published the substance of it and the *Christian Science Monitor* published it in full. It is long enough to completely fill an issue of the *Universalist Leader*.

The furor which followed the publication is more disheartening than the situation itself. The men who believe that the proper policy is to claim everything in sight for yourself and damn the other fellow at once got busy. The Federal Council was denounced by this type of temperance agitator for putting out a document that made damaging admissions, and the author, who made fair, scholarly, thoughtful study, was called "a mere underling."

A Boston clergyman characterized the temperance movement as "a war," and Mr. Johnson's survey as giving aid and comfort to the enemy and creating discouragement in our army. Prohibition may well pray to be delivered from such friends. They alienate the fair-minded.

Dr. John A. Marquis, chairman of the Adminis-

trative Committee of the Federal Council of Churches and General Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., defended the survey in these words:

> "The report on the prohibition situation, prepared by the Department of Research of the Federal Council of Churches, is precisely what it was announced to be, namely, a *research* document dealing with the facts of the present situation. It in no way involves the attitude or policy of the Federal Council with reference to prohibition. The Federal Council, as is well known, always has been, and is now, wholly committed to national prohibition.
>
> "The purpose of the Department of Research of the Council is not propaganda, but a scientific study of the actual facts in social situations involving the public welfare. It is composed of men and women who know the technique of research and are thoroughly scientific and impartial in their methods.
>
> "The Department sought simply to gather the facts and state them frankly and fairly to the public. It believes that any effort in order to be effective must be intelligent. It is the hope and belief of the Department that its presentation of the facts will awaken the friends of prohibition to the necessity and urgency of a much more active support of the Government in its effort to enforce the law than has obtained heretofore."

In further explanation of the significance of the report and of the relation of the Research Department to the Federal Council of Churches as a whole, the Rev. Samuel McCrea Cavert, general secretary of the Federal Council, said:

> "The report on the social study of the consequences of prohibition comes from staunch friends of prohibition. An effort was made to find the facts so that they can be frankly faced. The churches can not work effectively unless they have an exact and thorough knowledge of the conditions that confront them."

* *

WOMEN IN THE MINISTRY

THE ordination of Jennie Lois Ellis, State Superintendent of Universalist Churches for Pennsylvania, to the Christian ministry affords a favorable opportunity to comment upon the progress of women in this profession and to express again our faith in them. The unusual circumstances in this case are that Miss Ellis is now fifty-four years old, has been in the Christian ministry in the broad meaning of the term practically all her life, and is ordained while holding an important state office.

Miss Ellis, who was born in Rhode Island in 1871, was educated at the State Normal School and the State Normal College and taught fifteen years. During these years she was active in church work and also studied at Brown University and the New York School of Philanthropy. This year she received the diploma of the Northfield School of Religious Education for the completion of three summer courses. Reference to the letter which she wrote at our request, which is published in another column, shows how wide and varied her experience has been in both church and social work. She does not tell, what all her friends know, how urgently she pleaded as a young girl for an opportunity to go out to Japan and to dedicate her life to that work.

The ordination of this experienced and successful worker may make slight difference with the work which she is carrying on, but it is appropriate recognition of what she has already done and it strengthens the position of the other women ministers to have her join them.

We sometimes get requests to do more to promote the success of women in the ministry. We have been asked recently to establish a department in the *Leader* in the interest of women ministers. We have replied that such action would deny the strongest contention of women. Men and women alike have the right to be treated as individuals, tested by what they are and what they can do—not considered in the ministry from the standpoint of sex except as sex is a part of life. There are some things men can do better than women, other things women can do better than men, but most things in religious work depend on brain, voice, heart, personality, quite apart from sex.

There are women who are studying for church work who are opportunists. They say, "As society is organized to-day there is a chance for me to get a job and render service as a parish assistant, but not as minister in chief." They do well to fit themselves for that service. There are others who say, "I must help change the organization of society, remove prejudice, prove that women can be preachers and pastors as well as men." They do well to fit themselves for this other service, but, like all pioneers, they have an up-hill job and sometimes fail to get an opportunity.

We are for all sincere women workers in the pulpit, as assistants, and in the pew. They are the backbone of the church. We are against all prejudice which shuts doors to them. There is no question as to the strength of the opposition some of them have faced. There is no doubt either that defects of temper or training, precisely as in the case of men, are responsible for failures for which parishes are unjustly blamed. Some people think they are against women as preachers when they are against some one fussy, incompetent woman they have known.

The ordination of Miss Ellis, who succeeded without ordination and who will succeed with it, is a good time to remind ourselves that there is such a thing as prejudice against women in the ministry, that, like all prejudice, it is black, hateful, and un-Christian, to see if we ourselves have any and get rid of it, and to push for the enlistment of able, magnetic, consecrated, trained men and women before whom all walls of prejudice will fall down.

Back in the seventeenth century the attitude of people generally toward women who wrote has been well expressed by Anne Bradstreet in the prologue to her book, "The Tenth Muse:"

> "I am obnoxious to each carping tongue,
> Who says my hand a needle better fits!
> A poet's pen all scorn I thus would wrong,
> For such despite they cast on female wits,
> If what I do prove well, it won't advance;
> They'll say 'tis stolen or else it was by chance."

We can congratulate ourselves that we have made progress.

Cruising Close By

II Up On Our Roof

Johannes

"SOMETIMES I sets and thinks," said Sam Lawson in "Old Town Folks," "and sometimes I jest sets." That is the mood of this chapter of "Cruising Close By." After a journey of seven or eight thousand miles, it is pleasant to seek the sunny side of a barn if the wind is cool, or the shady side if the sun is hot, and "jest set a spell."

It is good to get home. One's own canned peas seem fresh picked after hotel canned peas. And one's own beds, no matter how much more humble they may appear than the expensive beds of "the Ambassadors," "the Commodores," and "the Royal Hocus-Pocuses" of our great cities, at least are familiar with the kinks of one's back and the soft spots in one's head.

If one lives in a great city and has no haystack, or barn, or old elm, under which to rest up from an outing, one generally can find a roof. And it is roofs of which I come to speak. In Boston, where we settled down again after our Western trip, we have the Common, the Public Garden and the Charles River Basin near by for little promenades when the day's work is done, and well do we employ them. But there are moods in which nothing meets our need quite as well as a roof.

Living on the top floor, we command the roof. We consider it "included in our lease," with all its sky, its clouds, its sunlight, its air, its pigeons and starlings, its tree tops and its view of other roofs.

* *

"The Orientals knew what they were about," said the Madame, "when they lived so much on the roof." I had just introduced her to the roof of 174 Newbury St., Boston, the Murray Trust Building, adjoining Universalist Headquarters. Through our dark trunk room is the way up. Past the wood for our fireplace, over the box which has not been unpacked since it came home from the war, by the twelve or fourteen useless valises, bundles and trunks we may use some day but probably will not, up a steep ladder, we make our way to a trap door. No more than a trap door shuts us from heaven. Once through it we are in a different world.

I had trouble persuading the Madame that it was the thing to do. A hot August night, the last day of the month, when not a breath of air stirred over Boston town, I succeeded in convincing her. Up she came finally, took a look around, settled down in the steamer chair, and then made her confession of faith in roofs that I have just quoted. And well she might. The full moon was rising alongside the campanile of the New Old South Church. The evening star already was hung out. And the glow of a beautiful sunset was on the cirrus clouds overhead, toward the east, and back where the sun had gone down.

We left the dinner dishes so as not to miss the sunset. Why not? Are they in the same class? And can't dinner dishes virtually wash themselves after an hour on such a roof?

"See," said the Madame, "one can hardly tell when the pink turns to gold. Perhaps it is more salmon color just now, and look at the blue back of it. And down to the right it is pure aquamarine." She was unconscious of having her words noted. She assumed, I presume, that up our own scuttle, on our own roof, with a day's work behind us, she was safe from any reporting instinct. One is never safe with a writer, especially if he is surrounded by things he likes. Those are the things to preach about or write about if one is to do it well. All this compelling poor ministers to preach on a lot of things they know nothing about and care nothing about is bosh. They had better preach one year on what they like and then move on, that is if they like only one kind of thing. But there are so many kinds of things to like in this world. Why should one run out of subjects?

No, I am not hard put to it when I take to the roof. I have had the roof over my head and in my heart for a year or more—just waiting for a chance to let my friends in on it or to invite them up to it. And now the time has come.

Our roof is not like the high roofs with roof gardens and far views. I like those roofs immensely. But I like ours better. It is the roof of a four-story building, not exactly shut in, but far from commanding a view all around. There are many higher buildings not far away. They often block the view directly, but one can generally look around them and always one can look up.

The night the Madame first went up I made no effort to point out the sights from the roof. The soft summer night, the evening star, the moon, the sunset—these were quite enough. And yet as she turned in her chair she exclaimed in surprise, "Why, we can see the State House up here." So we could. The golden dome was shining out of the darkness gathering swiftly in the east. That is the delight of the roof—the many things one sees as one goes on casually looking off this way or that. I was satisfied that I had made a convert when the Madame exclaimed, "The Orientals knew what they were about when they lived so much on the roof." When we came down, ten minutes was enough for the dishes. Then we had a delightful hour reading aloud "Far Away and Long Ago," by Hudson. Only such a nature man could minister to our need after an hour on the roof.

* *

I went to the roof just after office closed one July night to watch an approaching storm. It was a long time coming up. It appeared to be moving upon Boston in three sections from the northwest. The left flank was well down the Charles, swinging in toward the gilded dome of the State House. The center, directly in front of us, seemed also moving down the river, slowly and majestically, lightning playing every instant, the lighter rain clouds against the black background tawny instead of white. I had the idea that the storm might miss us until I saw

the advance guard of the right flank farther off developing an encircling movement which I knew must catch us. It was the famous storm of July 7, when lightning struck in seventy-five places around Boston, hit seven crowded street cars, four churches, and killed a motor cyclist under a tree. It was the storm in which the spire of the First Universalist Church of Worcester was struck and burned.

Seen from the roof as it approached and from my windows after it burst, it was an awe-inspiring sight.

* *

Our roof adjoins that of Universalist Headquarters, and this roof has a parapet three feet high on which to lean. Standing at the front one can look a long distance up and down Newbury Street. Down Newbury toward the heart of old Boston one can see, among other things, the tall tower of the Custom House, the great business buildings on Tremont Street, the "golden dome," the spire of Park Street Church on Brimstone Corner, a bit of the Common, other churches closer, and the Art Club at the corner of Dartmouth Street. Up the other way one can almost see the new Universalist church just beyond Massachusetts Avenue.

Ahead of us to the northwest, one has just a glimpse of buildings in Cambridgeport, and innumerable roofs on this side of the river. The old Hotel Vendome rises above us majestically, and a new tall apartment on Commonwealth Avenue just completed, though it cuts into our sky line, looks toward us in a friendly way.

Behind us there are the backs of business buildings on Boylston Street so close that we feel that we may be taken for Peeping Tom if we look too closely. Trim nurses bustle about what appears to be an operating room, ladies' tailors cut and sew so close to us we could talk to them, dressmakers' manikins stand silent and ghostly in the dim light when the day's work is done, and in the surgical dressing place there is a ripping and tearing and bustle all day long almost as if war were on.

Alongside of these work rooms are the back windows of the parsonage of the Old South Church, Dr. George A. Gordon's home, one of the few homes that have held their own against the swift advance of business up our way. I never go there, but I like to see his curtains rolled up after the summer vacation, his little thermometer hung out of what I imagine is his sleeping room, and occasionally flowers near the window.

Pacing up and down the roof just after I had read "My Education and Religion," the house took on new significance when I thought of the forty-two years he had lived there, of the people he had entertained, of the waves of joy and of sorrow which always beat upon the home of a Christian pastor.

There are still taller structures looming up over the tops of these Boylston Street buildings. There are the Lenox Hotel, the Boston Athletic Club, the Copley Plaza Hotel, and a bit of the Public Library with the words "and liberty." A long time I tried to piece out the rest of this inscription from memory, and then climbed down and walked around to read it: "The commonwealth requires the education of the people as the safeguard of order and liberty."

I have favorite buildings which I like to look at and think about every time I go to the roof. One is the tall Wesleyan Building with its name on the brick work of the side toward us so large that even near-sighted eyes can read it. I can see the windows where *Zion's Herald* is printed and where my dear friend Hartman does his work. It is paying something of a compliment to Hartman and to the group of editors of religious weeklies published in Boston, to say that I like to think about them on the roof. By the air line they come quickly to keep me company. Recollections of the happy fellowship cheer, tranquillize and strengthen. In the same general direction I can see the towers of Trinity Church, with its memories of Phillips Brooks and also of the broad, consecrated men who make Universalists feel so much at home there to-day.

On "our four corners"—the intersection of Newbury and Exeter Streets near which our building stands—there are four buildings which stir the imagination especially. One is the Prince School, a grade school erected in 1875, belonging to the Boston Public School System, just swarming at some hours of the day with little boys and girls. Another is the Normal Art School. The third, across the street from us, is the old Spiritualist Temple, now turned into the Exeter Moving Picture Theater. The starlings who come to me in the winter for food seem to live there, and the big organ makes music just as when spirits were supposed to play it. On the corner nearest to us is the South Congregational Church, "Edward Everett Hale's Church," just sold to some bustling, hustling Methodists because the congregation has united with the First Church down the street.

Between us and the church stands the Horace Mann School for the deaf—also a part of the Boston Public School System.

And high above everything else—so near that it is the most intimate of all—is the tower of the Old South Church at the corner of Boylston and Dartmouth Streets, two blocks off by the street, but only a few yards away by a line from our back windows or the back part of our roof. By day the sun encircles it. By night the moon and the evening star often hang near it. In heavy fog, in dense darkness, in fierce storm, it never quite leaves us. Not many members of that church know that old tower as we do who see it so often by day and by night.

So there is enough to think about on the roof. There are the buildings housing faith, art, pleasure, business, study and government, and sometimes several of them under one roof. There are the buildings which are associated with great men and women, and there are the roofs of unnumbered humble homes "without which no city is builded."

One does not always see these buildings from the roof. One is tired and doesn't look. Leaning back in the steamer chair or perched on an inviting party wall one sees only the sky. That "it never is twice alike" we have heard until the statement is worn threadbare, and yet when one observes for oneself it is startling in its significance.

The infinite resourcefulness of the Great Architect or Artist! The unending series of combinations possible through daylight and darkness, through

storm and in sunshine, through the coming and going of the seasons! The inexhaustible wealth poured out for us in the sky! The spaciousness of it all! The greatness and the tenderness of what the Creator arches over us wherever we go and whatever we do!

The roof is the place where pettiness shrivels up, impurity drops off, and we approximate our best selves.

* *

At night all the outlines of the many buildings are softened, what is harsh and unlovely disappears, and the towers and spires loom up darkly against the lighter sky.

The bright lights of the streets, the transparencies of the theater district, and even the rays from brilliant signs near by, come up to our roof in a gentle glow. All that is sharp, brilliant, startling, is swallowed up by the night. Once in a while an aeroplane passes over, flashing signal lights or carrying a message in brilliant red colors on the wings. A moment or two and it is gone, and there is nothing to mark its passage. The stars move on undisturbed.

The mystery, the witchery, the soft gentle beauty of the moonlight, make an abiding impression. The night of September 28 the air was soft and mild, the moonlight flooded everything, and one was tempted to stay long past bed-time on the roof. On such a night the tower of the Old South, rising up out of the shadows down below, catches the moonlight full on one side. The cross on Holy Trinity is white against the sky. Now and then a little film of cloud partly obscures the moon, and the stars shine out more distinctly. Then the cloud passes and the moonlight softly rules again.

None of these splendors is reserved for the learned, the prominent, the wealthy. They are for all. Those who are willing may have them. And there are innumerable such blessings, the most precious things of life, close by all the time.

Should the Young People's Christian Union Be Self-Supporting?

YES

Donald N. Sleeper*

IN considering this problem, there are several viewpoints to consider. We may feel that, as an auxiliary of the church, the Young People's Christian Union should be entirely supported by the church. We may deem partial support advisable in that a connecting link might exist between Union and church. We may take the stand that the Union should be self-supporting, rendering tribute to, rather than seeking existence from, the church. Then there is another distinction to bear in mind. By self-support we mean financial freedom.

As individuals, we can not go on forever idling, dreaming and studying. There comes a time when monetary assistance is no longer forthcoming, and we find it necessary to seek an occupation. As children we expect our parents to supply the wherewithal to live. We don't reason it out. We just expect it. Our fathers are the bushes of money, and it is a very easy matter to help ourselves—if we know how.

So it is with the Union. There are those who are perfectly willing to carry on the work of the organization on the "plums" shaken from the General Convention, content in the belief that they have not grown up and are therefore still entitled to freedom from financial cares. It reminds me of a statement of a twenty-five-year-old son to his parents: "You brought me into this world. It is up to you to support me while I am here." Does the average individual feel that way towards his parents? Should the Union take the same position towards the Convention?

The normal, healthy boy or girl, as soon as the reasoning age has arrived, has an intense desire to earn; to help the father and mother who have meant so much to him; to lighten, if possible, the load for those he loves. Why should not the same be true of the Young People's Christian Union? If the members of the organization have any feeling of loyalty, of gratitude, of respect, toward the church, why shouldn't they insist that the Young People's Christian Union exists, not to retard progress and to serve as a millstone, but rather to assist in the growth and in the development of the Universalist Church?

The individual may fall short of self-support. He may need assistance over the rough spots. It is gladly given. He is trying and that is what counts. Parents are always willing to give "a lift" under such circumstances. So is the church. If the Young People's Christian Union is doing its best to make both ends meet, is being economical, is attempting something worth while, then and then only is there no shame in accepting assistance from the General Convention. This desire to be self-supporting does not displace or remove the relation of the organization to the parent body. Rather, it draws the two closer together by means of the desire to help each other.

I have listed a third theory, that of entire self-support without financial assistance of any sort. Such may be a wise move or, again, a too radical expression. Personally, I feel that the only things worth while are those we have to fight for, to make sacrifices for, to endure hardships to gain. I can see no value in learning to spend other people's money. I can see no training in expecting others to meet our deficits. I can see no real religion in any organization whose members are so little interested that they won't contribute their share towards its maintenance and growth.

The past year the General Convention contributed one thousand dollars to the National Union.

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*Mr. Sleeper is a member of the law firm of Sleeper and Sleeper, 352 Boston Avenue, Medford Hillside, Mass., and a member of the National Board of the Y. P. C. U.

The Union in turn gave the General Convention twelve hundred dollars for use in Japan, a net contribution of two hundred dollars. Yet on all sides we hear a tremendous clamor over the efforts of the young people in that field: "We are paying the salaries of Clifford and Margaret Stetson." We glory in the fact that a former president is being supported by us in that far-off country. Talk sounds well, in print it looks well, but it is results that count.

The Convention at Detroit seemed to be lifted to a high spiritual plane through the talks of Dr. Judd and Mr. Clark. Yet the desire to serve was not strong enough to induce the delegates to contribute sufficient funds to carry on the activities of the Union for the forthcoming year. It was not the delegates' fault. We have been brought up on the illusion that faith will always find a way. The Union has closed its books year after year with a deficit. In 1924 it amounted to twelve hundred dollars. Somehow or other faith was depended on to make up the difference. Some consider the term "faith" just another name for the General Convention.

Any talk on finance inevitably brings out the statement, "Young people have little or no money for themselves." I sometimes think a young man or young woman in high school must have unlimited resources, from the clothes they wear, the good times they have, the popularity of the movies and of the ice cream parlors. I do not decry such things—far from it. I mention them to show how faulty is the excuse of "no money."

"We must educate the young people to give to missions" is another excuse for dependence on the General Convention. Where is the education in proclaiming to the world that we are supporting Clifford and Margaret Stetson, while actually we contribute two hundred dollars?

"We must not retrench. It is disastrous to morale." I realize the truth of such an argument. It has immeasurably more weight than any of the others. There is bound to be a feeling of despondency following such a course. Which is the best policy in the long run—to build castles in the air and to arouse enthusiasm over them, or to build humbler dwellings on solid foundations, less pretentious but real? I can answer only from observation.

We meet two types of persons. The one, full of ego, anxious to discourse on himself and his accomplishments, always talking, never doing; the other, the worker, saying little, the man who is showing results. Castles remind me of fanciful pleasantries tickling the imagination, flattering to self, while solid foundations speak for themselves.

Have you ever noticed that when a man is wrong or is doing something he ought not to, he is continually explaining his position, while the man who knows he is right says so in a few terse sentences? It is time the Union learned that lesson. When it does, we will find the morale not weakened by retrenchments but rather strengthened, not destroying, but building; not needing excuses but permitting its accomplishments to do the explaining.

We are told to "have faith." But what is faith? Is it the type shown at the last Convention or is it something deeper? To me faith, to be real, demands effort, sacrifice, determination. The trite expression, "faith without works is dead," resounds with truth. When we believe in a thing sufficiently to give ourselves to it, then and then only have we shown the real faith.

I have sounded a note of pessimism by way of illustration. The Union is not as bad as I have pictured it. We are fighting this year as never before. With seasoned officers, with leaders whose lives have been consecrated to the church, with individual members all banded together, firmly resolved to work, we will see accomplishments. Our deficits have been reduced from the twelve hundred dollars previously mentioned to four hundred dollars. Our request for assistance from the General Convention is to be reduced from one thousand dollars to seven hundred. Our shortcomings at Detroit are fast being rectified. Our actual contribution to Japan will be larger and more concrete, as well as that to Texas.

I am convinced that we are on the right path, that given time we will overcome our weakness. Our requests for assistance will cease and we will become valued assistants in the furtherance and in the development of the Universalist Church.

Members of the Young People's Christian Union, we have been expressing ourselves, positively, definitely and at variance with "what has always been." The next step is to show that we believe in the principle of service sufficiently to supply the wherewithal to make our ideals realities; to make of ourselves, no longer a burden to the church, but a co-ordinating unit of the larger whole, contributing to, rather than seeking from, that we too, like Longfellow's Village Blacksmith, "may look the whole world in the face, for we owe not any man."

* *

NO

Stanley Manning

THE first task of the church is the training of its children and young people in efficient Christian living. That implies two things: contact in some real and vital way with the lives of *all* the children and young people in our Universalist homes and churches; opportunities for training and development that are psychologically correct for each age-group.

It is unnecessary here to argue that the Young People's Christian Union is one vital way through which the church may influence its young people, and train them in efficient Christian living, at least so far as service in the church is concerned. With the President, Secretary and Treasurer of the General Convention, some members of its Board of Trustees, the editor of the *Universalist Leader*, and several of the State Superintendents, all former officers of the National Y. P. C. U., and with the General Superintendent, the Manager of the Publishing House, several officers of the General Sunday School Association, the Women's National Missionary Association and the Universalist Comrades, and a large proportion of our State Convention officers, active workers in former years in the Christian Union, it is evident that this spontaneous organization of the young people themselves has served this purpose. For the sake of mak-

ing the church a more influential institution in promoting Christian living and teaching Christian ideals, we need to give this same sort of training to all our young people, instead of to only a fraction of them.

Most of our larger churches have Unions now, and have had them most of the time for thirty years or more. A few of them do not, and for their own sake, as well as for the sake of our entire church, they must needs be persuaded to give their young people this chance. In many of our smaller churches, particularly those on the "frontier" denominationally, constant help and encouragement are essential.

For the first of these tasks, an official who comes with the prestige of denominational position and the backing of the General Convention, and who, if necessary, can make several visits at fairly short intervals, is much more likely to secure the desired results than the correspondence and occasional visits at odd times which are all that are possible without a salaried field worker. The second task requires long and rather expensive trips into distant sections of the country, which it is impossible for volunteer workers to make.

If the Young People's Christian Union is to enroll and train anywhere nearly all of our young people, it must have a full-time field officer—the title makes little difference—who can do the work that has never been done by volunteer service, or even part-time salaried officers.

The cost of keeping such a worker in the field is about $4,000 per year, for there is not only the salary item, but traveling expenses, and the increased amount of correspondence, etc., necessary to make his work effective. There is no use in trying to do this work without an efficient worker, which means that an adequate salary must be offered.

The Christian Union has never shown the ability to provide the funds necessary for this, in addition to all the other work which it must do if it is to train its members in efficient Christian living. It could do it, perhaps, for a year or so, for the enthusiasm of youth for a new project will carry them far. But after the novelty wears off it can not be done.

Last year, with unusually large convention pledges, the members of the Union contributed to its work about $9,000, which includes the amount received for subscriptions to *Onward*, which was immediately paid out for the cost of publication. This is about $2.25 per member, and it is not likely that an appreciably larger sum can be raised among young people, not many of whom are self-supporting. (The Young People's Christian Union is largely made up of high school and other students, and not of self-supporting young people as in its earlier days.) When our church is contributing year after year somewhat larger amounts than are now asked of us on the Five Year Program basis, it will be contributing, per capita, about what the members of the Y. P. C. U. are now giving to their own general Union.

The question, then, resolves itself to this: If the Union is to do its work effectively in training leaders and workers for the church of to-morrow, and if it is to help young people in all our churches to efficient Christian living, it must have a field worker and organizer. Its own membership can not reasonably be expected to provide the necessary funds for such work for any extended period of time. They must, therefore, be provided from outside.

It has sometimes been argued that if the Union spent for the salary of a field worker the money now being contributed for missionary work the present income would be nearly adequate, and, with the larger income that would follow efficient field work and consequent growth in numbers, no outside aid would be needed. Such argument contains two fallacies: first, that the same amount of money would be contributed by the members of the Union if the stimulus of missionary interest were removed; and second, even if it were contributed, the Union would be defeating its own purpose, for without training in missionary interest and missionary giving no one is receiving complete training in efficient Christian living. Christianity and missions are one and inseparable.

So far we have assumed that the Young People's Christian Union method is the right way to train our young people for Christian living. Something more needs to be said on this point from the standpoint of the church, for there are not lacking those who argue that the Sunday school can give all the training that is needed.

The only way to learn to bear responsibility is to bear responsibility. No one ever learned how to swim by hanging his clothes on a hickory limb but not going near the water. And responsibility in church work can be learned only when those who are learning have their own organization, entirely within their own control. That is essential. If the support of the Y. P. C. U. by the General Convention for the sake of having a field worker meant a dictation of the Union's policies, it would defeat the very thing that the Union alone can do. Even the selection of the field worker should be in the hands of the young people themselves, for as soon as they feel that he is "wished on them" by those who are older, a considerable part of his effectiveness is lost. It may be said in passing that this strictly limits the tenure of office of such a worker, for he should give place to another when the young people who have chosen him for the office graduate from the Union into other departments of the church work.

For the young people, who are just coming into the full estate and responsibility of manhood and womanhood, it is psychologically sound training to give them opportunities for self-development. They will make mistakes, but they are not likely to make any more serious than that of those keen Chicago business men, trustees of one of our churches there in years gone by, who sold the old church property, including the lot on which the present Chicago Title and Trust Company building now stands, for $3,000.

In the Young People's Christian Union our young people of a few years ago learned that ability in church administration which is making our General Convention a better, stronger, and more efficient organization with each passing year.

For the sake of the church of the future, that it may be a better church than that of to-day, we must give our young people a chance for that same self-development, and must make sure that that

opportunity is extended, not to the favored few in the shadow of Bunker Hill, where strong churches with good-sized Unions and numerous well-trained workers present a situation different from any that obtains elsewhere, but for the many young people in small churches, situated hundreds or thousands of miles away, who will not be able to secure for themselves the benefits of Christian Union training unless there is a traveling worker in the field to visit, encourage and help them.

If the whole of the United States were situated in the suburbs of Boston, or if all our churches were as close together and as easily and quickly reached from one another as our churches there, the field work of the Union might be done by volunteers, or there would be large enough numbers and large enough financial resources to pay for the necessary field work from the funds of the Union itself.

But because there are Unions in Georgia and Texas and California, and because there ought to be Unions in Florida and Washington and Colorado, and because all these scattered Universalist young people need the training which those more fortunately situated can get for themselves, the General Convention should provide the funds which would make it possible for the Union to put into the field one of its own members, that six or seven thousand Universalist young people, instead of four thousand, might be in training for efficient Christian living, and for service for Christ and his church.

Our Prayers Together

Carol T. Restall

"Blessed is the nation whose God is the Lord."

Sunday, October 18

O, Beautiful, our country!
'Round thee in love we draw;
Thine be the grace of Freedom,
The majesty of Law.
Be righteousness thy scepter,
Justice thy diadem,
And on thy shining forehead
Be Peace the crowning gem!

Frederick L. Hosmer.

"Lord of every heart, and Ruler of nations, we thank Thee for our country, under whose shelter and defense our homes, our schools, and our churches are preserved. May we become useful citizens. May we be always ready to do our part to promote the public good, and to make our country and the world better for our having lived therein. May the glorious gospel of the Prince of Peace more widely prevail, that truth and justice, purity and temperance and religion may be established among us for all generations. So may the law of Christ be fulfilled and the heavenly kingdom come upon earth. *Amen.*"

Monday, October 19

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said, "Now we must pray,
For lo, the very stars are gone.
Brave Adm'r'l, speak; what shall I say?"
"Why say: 'Sail on! sail on! sail on!' "

They sailed. They sailed. Then spake the mate:
"This mad sea shows its teeth to-night.
He curls his eyes, he lies in wait,
With lifted teeth, as if to bite!
Brave Adm'r'l, say but one good word;
What shall we do when hope is gone?"
The words leapt as a leaping sword:
"Sail on! sail on! sail on! sail on!"

Then, pale and worn, he kept his deck,
And peered through darkness—Ah, that night
Of all dark nights. And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! sail on!"

Joaquin Miller.

Our Father, we thank Thee for those brave souls who, looking out over shoreless seas, through starless nights, still sail on and on, ever confident of a distant, waiting shore. Help us, as we sail life's sea, ofttimes through darkness and through doubt, to hear and to trust Thine assuring voice, "Sail on! sail on! A light shall gleam at last." *Amen.*

Tuesday, October 19

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
. . . . . .
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

Longfellow.

Thine, O God, is the kingdom. And blessed is the nation whose God is the Lord. We believe that Thy hand has been in the founding and fortunes of this land. We do homage to it for its ideals, its principles, its glorious company of apostles of truth, its noble army of martyrs for liberty and humanity. May its visions not pass; may the dream of freedom with fraternity be realized here, even here, upon these shores, that Thy saving health may be known among all nations. *Amen.*

C. Ellwood Nash.

Wednesday, October 21

It concerns the country that each home be a world, profound, respected, communicating to its members an ineffaceable moral imprint. Words can do little justice to the subject of home. We who, from transforming our cities, our houses, our customs and creeds, have no longer where to lay our heads, let us not add to the pathos and emptiness of our changeful existence by abandoning the life of the home.

Let us again light the flame put out on our hearths, make sanctuaries for ourselves, warm nests where the children may grow into men, where love may find privacy, old age repose, prayer an altar, and the fatherland a cult.

Charles Wagner.

O Thou Infinite Spirit, we thank Thee for these affections, whereby we love those about us, and knit many tender ties which join us each to each, and all to one another. We thank Thee for the love which joins those that are of the same nation or community, for the kindred blood which throbs in mutual hearts. We thank Thee for all the sweet felicities which come from the relation of friend to friend, and parent to child, for the many joys which cluster round our hearth, and shine like morning light within the humblest or the proudest home. We thank Thee that, in addition to these things, Thou givest us power to know Thee, to trust Thee, and to love Thee, with a faith that knows no change, save from glory to glory, as it brightens into the perfect day of piety and its serenest joy. *Amen.*

Theodore Parker.

Thursday, October 22

Liberty is an atmosphere of the higher life, and it is only by a slow and patient inward transformation that one becomes capable of breathing it. Liberty?—it is respect; liberty?—it is obedience to the inner law; and this law is neither the good pleasure of the mighty, nor the caprice of the crowd, but the high and impersonal rule before which those who govern are the first to bow the head.

Charles Wagner.

O Lover of righteousness, may we never be disloyal or indifferent to the principles of public liberty and private right, or to the righteousness by which alone a nation is exalted. May we, the people of this land, be true to our professions of impartial justice and equal law. May we follow after the things that make for peace, both among ourselves and in our dealings with all men. Now, Father, breathe on us, and may our prayer be a response to Thine own inspiration. *Amen.*

Charles Gordon Ames.

Friday, October 23

Through our fathers' wisdom and devotion, we must become wiser and more devoted than they. Friends, we must rise to thoughts beyond our fathers, or we are not our fathers' worthy children. Not to do in our days just what our fathers did long ago, but to live as truly up to our light as our fathers lived up to theirs—that is what it is to be worthy of our fathers.

Phillips Brooks.

O Thou Infinite One, may our minds devise the right way, our conscience point to us the justice which we should follow, and our hands work out our own redemption. So may we serve our nation better than our fathers, being faithful to the light of our day and generation, and walking whither Thou wouldst have us to go. So may light come forth, and beauty and holiness cover the whole land, and peace and righteousness be the possession of us all. Thus may Thy kingdom come, and Thy will be done on earth as it is in heaven. *Amen.*

Theodore Parker.

Saturday, October 23

"What is a good lamp? It is not the most elaborate, the finest wrought, that of the most precious metal. A good lamp is a lamp that gives good light. And so also we are men and citizens, not by reason of the number of our goods and the pleasures we procure for ourselves, not through our intellectual and artistic culture, not because of the honors and independence we enjoy; but by virtue of the strength of our moral fiber. And this is not a truth of to-day, but a truth of all times."

Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Kipling.

What Laymen Are Thinking*

Roger W. Babson

EVERY layman who has reached a position where he can calmly survey life with a true perspective comes to this conclusion: Civilization to-day needs not more farms or more factories; not more railroads or more steamships; not more banks or more colleges; but rather more honest and practical religion.

We laymen know that our homes need religion, and that when family prayers ceased the influence of the home was greatly curtailed. We laymen know that the sanctity of the home, the power of the home, and the future of the home depend on religion. We know that our daughters are safe on the streets at night, not on account of the work of the courts, judges and policemen, but rather on account of the work of the churches, preachers and priests. We know that even the title to our home is based not on a deed in some safe deposit box, but rather on the character of 51 per cent of the people, which makes that deed of value.

We laymen know that banking, industry and commerce are able to exist to-day only because of the teachings of the church. We know that there never was a panic which was not caused by an attempt to set aside the Ten Commandments, and that modern civilization is based not on money or mechanics, but on honor, faith, and trust. Without our credit system, all business would collapse, and without the churches there would be no credit system. We know that the basic arts and sciences were founded in monasteries, and that religion furnished the inspiration which built the cathedrals, carved the statuary

*This frank and stirring talk was delivered at the fifth annual convention of the Unitarian Laymen's League in the Hotel Aspinwall, Lenox, Mass., Sept. 18.

and painted the pictures which we visit Europe to-day to see. We know that America is what she is to-day because our first building was the church and our first text book was the Bible.

We laymen know that education is of itself a mere tool which can be used either to construct or destroy, according to the motives actuating the man or woman with this education. We see two men graduating from the same law school with the same professors and the same training; one without religion uses his education to help men break laws and get away with it; while the other with religion helps men enforce laws. We see two men graduating from the same scientific school as chemists; one without religion uses his education to adulterate foods; and the other with religion uses his education to purify foods. We laymen well realize that the educational system of to-day is like a twenty-story building erected on a foundation built for a two-story building. Why? Because it hasn't developed its religious side correspondingly with its material.

We laymen know that the only hope of real world peace lies in changing men's hearts, in substituting love for hate, justice for injustice, trust for fear, sympathy for jealousy. These religious qualities which we hear about in the churches are the only hope of world peace. Laws, treaties, and even leagues of nations are truly mere scraps of paper except as the people are actuated by right motives. I have never yet talked with a successful layman who is not only glad to admit that everything which to-day is worth while is due to the church, and that the solution of our great problems lies with the church if it would only rise to its opportunities.

Yet, unfortunately, the church *per se* does not appeal to the average layman to-day. It is difficult to interest him in attending church or working for the church. Why is it that this anomalous situation exists? How is it that a layman is not interested in what he will frankly admit to be the most important institution? Personally I believe that there are three outstanding reasons for this apparent inconsistency:

(1) Most laymen are not interested in theology. Creeds interest few to-day because they feel that they are not essential. The present fight between the fundamentalists and the anti-fundamentalists is rather nauseating to the average layman, while such actions as have taken place recently in Tennessee have developed only disgust. Laymen believe in the great fundamentals of tolerance, faith, prayer and influence. Laymen recognize the importance of motive and the joy which comes from service. We, however, are not interested in theological discussions, psychological discourses or political orations. We go to church for inspiration and help, but seldom get it. When the preachers of the country deliver the goods which they are supposed and prepared to deliver, then the churches will be unable to hold the laymen who crowd the doors.

(2) The church has unconsciously got itself into a position where it is to-day practically impossible to practise Jesus' teachings. We laymen know that the Sermon on the Mount is fundamentally sound, and that Jesus' economics present the only solution for our social and industrial problems. On the other hand, we know that if any one individual should to-day attempt to apply Jesus' teachings in every-day life, he would be nearly wiped out of existence unless there was some monastery to which he could flee. This unfortunate situation in which the church finds itself has been gradually coming about since the days of Constantine, and it may take almost as long for the church to get out of this situation as it did for it to get into it. Most laymen believe, however, that the church should honestly recognize its present inconsistency and should determinedly strive to get back to the teachings of Jesus. The first step in this process is very largely up to us laymen. We can help by not persecuting as socialists or casting out as pacifists, our preachers when they do honestly attempt to head the church in the right direction.

(3) The church has unconsciously become a haven for saints rather than a hospital for sinners. When we laymen have some physical disease, we are not ashamed to go to a hospital, because the doctors and nurses do not treat us as hypocrites, but respect us for trying to get cured. The church, however, has taken an entirely different attitude than has the hospital. The church says that unless you are good you are not wanted. Hence, most self-respecting laymen, who feel in their hearts that they are not good, drift away from the church. Not wanting to be looked upon as hypocrites they quietly and gradually drop away from the church when they need it the most. The church was founded by poor people for poor people; by sinners for sinners; by the weak for the weak; and the church will regain its former influence only as it again becomes a haven for the poor, the sinners and the weak.

However we laymen may strive for money, we know in our hearts that it is a handicap both for ourselves and our families, and that Jesus was right in so presenting it. Whether it is as impossible for a rich man to enter the Kingdom of Heaven as for a camel to go through the eye of a needle may be debatable, but we laymen know it is mighty hard for us to help our neighbors so long as we have very much more than they. However we may strive for power, we know in our hearts that social or political position is most unsatisfactory at its best; while the greater the crown, the heavier it is on one's head. We laymen know the future of the church lies in so shaping its policy that men and women who are living lives of sin—whether rich or poor, known or unknown—can come to the church as freely as they go to a hospital without any shrugging of shoulders, unpleasant gossiping or unfriendly criticism.

It is a distinct pleasure for me to be able to address your body, as my ancestors in Gloucester were very active in persecuting the Unitarians during the early days. I was born and brought up a Congregationalist and I am a member of the Congregational Church to-day. My ancestors were all active in the Congregational body and as a boy I was supposed not to enter a Unitarian church. Therefore it is especially pleasing to me to be able to take this occasion to apologize in behalf of my ancestors for their intolerance, ignorance and un-Christian methods. Personally I am not yet ready to change from

the Congregational to the Unitarian faith, because I have a hunch that the Unitarian organization is yet like a great locomotive with a very small firebox. The so-called Evangelical churches, especially the evangelistic ones, still have something they can teach to Unitarians, in my humble opinion. The Evangelical churches may be weak on intellect, but they have a certain fire which is very necessary and which you men must acquire.

Yet in this modern life the Unitarian Church to-day has an opportunity to reach the laymen of the country which no other denomination has. The Unitarian Church has kept out of petty squabbles; it has never disgraced itself with heresy trials or rows between the fundamentalists and the anti-fundamentalists. It is presenting a safe and sane religion which must appeal to the thinking man to-day if properly presented. Unfortunately you Unitarians were ahead of your time and more intellectual than the average run of people; but as the masses are beginning to think, they are gradually catching up to you. We need to-day a church which combines the good sense of the Unitarians and the evangelistic spirit of the Salvation Army. As that organization develops, it will sway the world.

Frankly, I believe a great opportunity awaits you laymen. The world is no longer interested in the "baptism" talk of the Baptists, the "pre-destination" theories of the Presbyterians, the Gospel songs of the Methodists, nor in the ancient rites of the Catholics, Jews and other groups. The great big things of to-day which interest the masses are such words as "tolerance," "service," "faith," and "hope." The world is not hungering for creeds, but rather for sympathy; business men do not want sociological discourses, but rather inspiration and courage; while the average man is striving in the dark and looking for a way out. The church has the way out; but the gate is locked and the key is hidden. Hence it is refreshing to have a church like yours which emphasizes those fundamental doctrines such as the Fatherhood of God and the Brotherhood of Man. All I say is that I hope you laymen will not leave the problem to your preachers and church officials, but tackle it yourselves as you would any great industrial or commercial project brought to your office.

Dixie Deals with Evolution

LIBERALS who are puzzled as to the point of view of the South on science and religion would do well to read a series of three articles by George N. Coad recently published in the *New York World*, which throws considerable light on the matter. These articles are the result of an inquiry into conditions in the South made by the *New Orleans Tribune* with the co-operation of the *World*, and in them Mr. Coad reports interviews with editors, educators, politicians and "plain folks" of the land of cotton. The gist of his findings is such that we who shout aloud from the housetops our interest in freedom of thought have need to look to the weapons we propose to use in its defense.

The campaign against the teaching of evolution, it appears, was in motion some ten years ago, when Dr. William Lewis Poteat, president of Wake Forest College, North Carolina, was attacked, first by church papers and then more widely, for conducting a heretical institution. Practically single-handed Dr. Poteat, who is nearly eighty, has fought the anti-evolution forces. The Baptist Convention at Winston-Salem threatened to cut off the several hundreds of thousands of dollars which it had been giving to Wake Forest each year. Many delegates to the convention brought resolutions from their constituencies condemning Wake Forest. "Every one," says Mr. Coad, "expected that Dr. Poteat would be defeated that day. But the old educator obtained the floor. For three hours he spoke, and then he sat down for the resolution cutting off the funds from Wake Forest to be offered. All looked at the minister who was to offer it. But the minister sat still. Neither he nor any one else dared offer the resolution."

Last winter, when the anti-evolution bill was brought before the legislature, the University of North Carolina espoused the unpopular cause. The president and members of the faculty appeared before the legislature to argue against the bill. "Their arguments prevailed and the bill was defeated, but all the fundamentalists in the state took offense."

The chairman of one of the County Boards of Education explained to Mr. Coad that the Baptists controlled the school boards in practically every county and that their method of controlling their teachers was swift and effective. "We just see to it that evolution isn't taught," he said simply, and went on to tell how a principal in his county who "got to saying too much about evolution" was just quietly removed. "We didn't say why; we didn't need to, but he knew and all the other teachers knew, and it's been a lesson to them." In Moore County every school teacher must be a member of a church. In Alamance County the county superintendent has been ordered by the Board to remove from the schools all books in which evolution is discussed—a somewhat bewildering order, as he realized at once that it included the dictionary!

In South Carolina a young lawyer of Columbia, who is expected to run for governor in 1926, has given out anti-evolution statements, and Senator Cole Blease, one of the most influential men in the state, has announced that he thinks a bill should be offered in the United States Congress cutting off funds from any institution in which the doctrine is taught. "There is not in South Carolina," one journalist of Columbia told Mr. Coad, "a public man who is not a fundamentalist, at least not one who would publicly confess to any other belief."

Logic in Georgia takes a peculiar twist in support of the fundamentalist position. "We do not believe that the theory has been proved," said one of the leading Baptist ministers of the state, "and we hold it a religious theory, inasmuch as it would, if carried to its logical conclusion, undermine all religion. Now, since the Constitution prohibits the teaching

of any religious doctrine in the schools, we hold that it prohibits the teaching of evolution."

There is a curious reversal of the usual situation in Virginia, in that the Baptist Church, in all the other Southern states a fierce opponent of the teaching of evolution, is here a staunch defender of the doctrine. They are having a stiff fight. The Junior Order of United American Mechanics—the organization which rose to fame last fall by its opposition to the erection of a statue to Christopher Columbus by the Italians of Richmond on the ground that he was not an American or a Protestant—allied with the Sons and Daughters of Liberty, the Patriotic Order of America, and the Knights of the Ku Klux Klan, have formed a Patriotic Welfare Commission with the "announced object of putting through a bill making the reading of the Bible compulsory in the public schools and a bill making it illegal to teach the theory of evolution as a fact." In the elections this fall this estimable commission will attempt to defeat all who will not pledge themselves to support these two bills.

There is, however, a more cheerful prospect in Virginia than in most of the other states. As Mr. Coad explains: "In the Old Dominion the universities exert a considerable influence both through their prestige and through their alumni. Here, too, the press opposed to the bill appears more carefully controlled and brilliantly edited than in the other states. Dr. Douglas Freeman of the *Richmond News-Leader*, who is already engaged in undermining the arguments of the fundamentalists, is a brilliant man. Dr. R. H. Pitt, one of the leaders of Baptist thought in Virginia, is behind him and termed Dr. Freeman one of the most eminent Baptist laymen in the state. Greatest of all the forces opposed to the anti-evolutionists is a faction—or perhaps all—of the Baptist Church of Virginia. The fall convention will determine this. Educators of Virginia point out that the institutions of higher learning of the state, William and Mary College, the University of Virginia, and Washington and Lee, are among its most respected organizations. They have existed so long and sent into the life of the state so many men that there is no prejudice against them as is found against colleges in certain other states."

In the press campaign which he is conducting Dr. Freeman is attempting to disarm the enemy by showing that evolution and Christianity are compatible beliefs. Dr. Pitt, editor of the *Religious Herald* of Richmond, has succeeded already in having his district in the Baptist Convention go on record against the bills. There is a big chance that these valiant fighters may win out and save the reputation of the Old Dominion.

Vest Pocket Lay Sermons

XXXVIII October

Agricola

WE were out in the woods yesterday and enjoyed a feast of the spirit—rare both in quality and extent. The car wheels rolled over a carpet deeper than any Axminster and more gorgeous in colors and texture than an oriental rug. The sod had never felt the profaning touch of the plow, but retained the richness of countless generations of leaves. You could not hear your footsteps in those cathedral aisles, the turf springing up behind you noiselessly, so that there was no trace of where you had set your foot.

The "Field of the Cloth of Gold" is repeated in every woodland each October, only Nature's design is more beautiful and her coloring more wonderful than those of man's device. Although there has been no frost, the leaves know it is their time to die, and lightly they rustle down on a day like this, or rush down in regiments and battalions, if a stiff breeze comes from the northwest. Down they come by the tens of thousands, rustling, swirling, driven in armies by the currents of air and swept into windrows in the little ravines. What a glorious sight to see them: plaques redder than Turner's sunset scenes, medallions more beautiful than Florentine mosaics, making a forest scene far more rare and wonderful than any landscape of Corot.

But if the leaves make an unparalleled rug of rare and varied colors under your feet, what glories do you behold as you look up through them at the mellow sky of an October day! Here are the cathedral's stained glass windows—surely the artists in glass learned from them the secret of their wizardry. Only glass is hard, and here everything is soft and yielding.

And the picture, instead of being immobile, varies constantly with the changing position of the sun and the movements of the leaves with every breeze. No monotony here: in the course of an afternoon, we saw the colors gradually change with the passing of the hours. The scarlets became dull burnished reds, the bright yellows paled, and the browns faded into russets as the gold gradually died out of the western sky. The trees reflected every passing phase of sunlight, and the shadows of the few clouds that floated lazily over tinged the forest with a weird beauty that was a perpetual revelation and delight.

It was a perfect October day. The sky was a deep blue, the sunlight a golden yellow. A few fleecy clouds floated far above in the blue depths. There was a wideness in the horizon and a spaciousness in the superb vistas that stretched over the hills and valleys. Standing on an eminence, you beheld a landscape no artist could approach—the meadows still green from the recent rains, fields of shocked corn, and here and there clumps of trees brilliant with the conflagrations that were silently burning up the year's crop of leaves. The whole scene was a delight to the esthetic sense and a tonic to tired bodies and souls. It was a veritable realization of Emerson's famous saying, "Give me health and a day and I will make the pomp of emperors ridiculous."

Reactions of Our Readers

A LETTER FROM SCOTLAND

To the Editor of the Universalist Leader:

Last night I read over a large portion of the "Thomas and Ely controversy." I thought of the great change in the attitude of American Universalists since my first acquaintance in 1859 in Norwich, Conn. The minister, the Rev. Benj. Whittemore, gave us very clearly the Scriptural ground for rejecting the Calvinistic interpretation of the Scriptures on the same lines as the Rev. Abel C. Thomas. As the Calvinists still interpret the Bible as of old and teach the erroneous theory of retribution, it occurs to me to suggest to you that the present generation of Universalists might well be instructed in the arguments of the fathers in the United States. I may have thought of issuing a revised edition of the controversy for Scotland, as my copy is duly marked. While it is true our orthodox friends do not repeat the utterances of Jonathan Edwards or even of Spurgeon, the old notion of a burning hell is still in the minds of the common people.

As a Universalist, still a recognized member of Norwich, Conn., I feel very much isolated. You Americans make so much of your "independence," if I did not know better, I should be afraid to approach you in this way. So far as I know, I am the only Universalist in the Eastern hemisphere. We have had persons over understood to be Universalists, but they said little about it.

Could you not spare enough space in the *Leader* to reprint Abel C. Thomas' letter dated Philadelphia, Jan. 3, 1835?

The *Universalist Leader* of Sept. 5 is before me. I find the wife of the Universalist minister of Norwich, Conn., is visiting England. I should like to tell any American visitors of those in London and elsewhere, very worthy friends of my own, who would give a personal interest in connection with a short visit to the mother country. I am pleased to see in the *Christian Register* an account of the memorial to the Rev. John Murray in Alton, Hampshire. It is important to give the county.

Henry Williamson.

Dundee, Scotland.

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A NOBLE TRIBUTE TO ASHWORTH

To the Editor of the Universalist Leader:

On Sunday, Sept. 13, the Lansing, Mich., Universalist church was opened for services after the summer vacation. A great and pleasant surprise greeted those of the congregation who had not been inside the church since early summer. It was a new church into which they were ushered, a church completely renovated from top to bottom.

This great task, however, was begun last winter, and is a monument to the energy and devotion of the pastor of the Lansing church, the Rev. G. H. Ashworth. The plan was laid and carried out to its last detail. As a result the auditorium is in itself an inspiration; the walls have been thoroughly repaired, painted and decorated; and the choir loft is a thing of beauty and a joy forever. The improvements downstairs are even more comprehensive. Electric lights have been installed, hardwood floors have been laid in all parts of the basement; and the walls in the Sunday school room, class rooms, and ladies' parlor have been painted and decorated. Nor is this all. Some member of the church, who seems to have been able to conceal, in some masterly fashion, his identity, has presented the church with one hundred copies of the new hymn book; and, so far as the present writer is concerned, the names of those who purchased for the ladies' parlor a handsome and costly set of furniture are equally well hidden in the great abyss of the unknowable. It is all there, however, the new furniture, the new hymn books, and the new church.

But with all this—and it is all worth recording—one shadow rests upon the Lansing church—the sickness of its beloved pastor, Mr. Ashworth. There can be no doubt that his break-down is largely due to over-work. When Mr. and Mrs. Ashworth arrived in Lansing six years ago, the Universalist parish was practically dormant, heavily in debt, and discouraged. To-day it is a well-organized church, full of ambition and energy, and with its old debt wiped out. Mr. Ashworth has infused his own life into his church, but he himself has been the loser. However, we do not sorrow as those who have no hope. We believe he will come out victorious in this struggle, as in so many others, and be spared for many years of work. As acting pastor of the Lansing church—for the time being—I can only express the hope that time and care will restore him to his health, his parish, and his denomination, for it is upon men of his stamp that the welfare of our church ultimately rests.

Oluf Tandberg.

Lansing, Mich.

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DR. COONS NOMINATES LYNCH FOR NOBEL PRIZE

To the Editor of the Universalist Leader:

Your "editorial" mail at the present time is, without doubt, made up generously of communications upon the *latest* move of Dr. Newton. My note is upon a subject far removed from this.

We are all interested in World Peace. We are interested in those who are working for World Peace. Now and again the Nobel Foundation awards a Peace Prize to the one who has rendered conspicuous service in behalf of Peace. May I suggest the name of one who could worthily bear this honor? I would like to place his name in nomination and I trust you will second the nomination. The one to whom I refer is not a President, a King, an Emperor. He is neither a statesman nor a publicist. He is a minister of the gospel of Jesus Christ, and the editor of a religious journal. No man, I am almost certain, has in the past eleven years given to this great subject more consecrated thought. He is in daily touch with the world's best agencies for Peace. The Councils of Europe have been as frequently visited by him as have the gatherings in America. He is a patient and persistent force for the amicable adjustment of the world's disturbed relations. I would put in nomination for the Nobel Peace Prize the Rev. Frederick Lynch.

Leroy W. Coons.

Boston, Mass.

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WRITTEN AT OUR REQUEST

Jennie Lois Ellis, just ordained to the ministry, furnishes these biographical facts in response to our request:

I was born in Cumberland, R. I., and attended the country school until fitted for normal. I graduated from the Rhode Island Normal School—now the Rhode Island College of Education—in January, 1890, and taught school for fifteen years. During that time I took courses at Rhode Island College of Education and at Brown University. While helping Dr. Selleck, I studied with him and also took courses at the Providence Biblical Institute. I received a diploma for work done at the 1908 Summer Session of the New York School of Philanthropy. Attendance at Y. P. C. U. Conventions from Boston '95 to Detroit '07, and a number since, attendance at most of the General Conventions since Philadelphia '07, also attendance at many Ferry Beach Missionary and Sunday School Institutes since 1906 and at Murray Grove during the last four years, has given knowledge of our Universalist Church and its needs. This summer, at the completion of three summers' courses, I received the diploma of the Northfield School of Religious Education.

I was baptized in the little chapel at Chapel Four Corners and joined our church at Pawtucket, Easter, 1891, where I taught in the Sunday school and was later president of the Y. P. C. U. From 1896 to 1899 I was a member of the National Y. P. C. U. Board, 1906-1908 pastor's assistant to Dr. Selleck at the Church of the Mediator, Providence, R. I., 1908-1912 district secretary with the Providence Society for Organizing Charity, 1912-1921

general secretary of the Atlantic City Welfare Bureau, 1917-1921 member of the Board of Foreign Missions, 1921-1922 director of Young People's Work, Wausau, Wis., 1922 employed by the Pennsylvania Universalist Convention, first as Sunday school missionary and later as Superintendent of Churches, 1923 member of the W. N. M. A. Board.

Jennie Lois Ellis.

* *

WE QUESTION THIS QUESTIONER

To the Editor of the Universalist Leader:

May I make a comment on Dr. Adams' article "Two Kinds of Strategy for Liberals," and indicate a question that came into my mind upon reading it? While I very much enjoyed reading Dr. Adams' article—as I do all his writings because of their clearness and persistence in keeping to the point—yet I can not see that this particular article makes any contribution to a solution of the problem of honesty under the creeds. Dr. Adams has indicated the two kinds of strategy common among so-called liberal preachers of the Orthodox churches, the one to get out from under the creed completely by going to a more liberal church (more liberal in *theology* one ought to add by way of qualification), the other to stay under the creed by remaining in its church in the hope of changing it from within. The writer tries to justify the second type of strategy upon the ground that after all the creeds do not "mean what they say."

Does this answer the question of honesty under the creeds? I can not see that it does. Rather it raises another one: Why should any one suppose the creeds do *not* mean what they say? Certainly they are fairly explicit! If I should send Dr. Adams a letter including a statement of my theological position, why should he sit down in the quiet of his study and say, "This fellow doesn't mean what he says?" If I join a church, having read its creed (alas, that a church should have any), why should I come to the conclusion that that creed does not mean what it says? What right have I to do so?

It seems to me that the question of honesty under the creeds is not so simple, particularly if one engages in the second type of strategy. Most of us delight in seeing men like Dr. Hough drilling from within, but some of us can't quite prevent ourselves from having doubts as to the ethics of such a procedure.

Norman D. Fletcher.

Haverhill, Mass.

We are delighted to get this fair, able, incisive letter. We want what our correspondents write, and what we write, examined, questioned, disputed, possibly overthrown, possibly re-established and strengthened. Here are questions for this questioner:

Admitting that the question of a creed has a bearing on the matter of joining or staying in a church, is the creed the only factor?

Are the traditions, the general spirit, the polity, the work of the church and the character and equipment of the man involved, factors in church membership?

Is the main question about a church what a creed purports to say or what the minister and people believe and attempt to accomplish?

Might not a minister justly be accused of disloyalty if he ran away from the thankless task of changing the form of a statement to make it square with truth or with what large numbers in the church had come to believe is truth?

Is not the fact that most creeds were adopted many years ago *prima facie* reason for our assuming that to-day they do not mean what they say?

Admitting that for us the use of the shortest, clearest words in the most modern sense is best, can we not allow that both words, sentences and entire creeds may acquire value as symbols?

If you send Dr. Adams a letter including a statement of your theological opinion might he not say, "This fellow does not mean what he says" if he also were to add, "No man can put into a creed his deepest beliefs?" And if he picked up your letter dated fifty years ago might not it be a fair assumption that you had changed in that fifty years?

Assuming, of course, frankness, fearlessness, honesty, in the minister of Christ, admitting that there is a point where a man is so out of harmony with an organization that he ought to get out, ought an honest men to get out simply because he can not accept a creed in the old original meaning?

We say no.

Editor.

* *

NOT WHOLLY SURPRISED

To *the Editor of the Universalist Leader:*

I have noted with astonishment and yet not wholly with surprise the action of Dr. Newton in becoming an Episcopalian and applying for orders in that church. For some time I have noted his growing dissatisfaction with our church forms and polity. His temperament also is such as to lead one to expect that he would welcome a warmer church communion and form of service than ours. It was very generous of you to make the comment that you did in the *Leader*, but in my judgment he is headed direct for the high church party and it would not surprise me much if in the course of time he would go on over and become a Catholic. He is traveling the same road that Newman did and I am inclined to think the same inner force will lead him to take substantially the same steps.

I regret greatly this loss to our church, but of course hope that Dr. Newton will feel at home in his new surroundings, as he no doubt will for a time at least.

A Well Wisher.

A Church Window Display

F. E. Miles

There appeared in the *Leader* of April 18, 1925, a very interesting article on a Sunday school window display, by Albert H. Homans, describing a window display advertising the Sunday school of All Souls Universalist Church in Cleveland.

Mr. Homans' article is well written and the window display must have been very attractive and brought gratifying results in the way of new pupils. I was particularly interested in Mr. Homans' article, inasmuch as we worked out a similar idea here in Detroit at about the same time that the idea was being tried out in Cleveland, our display having been from March 14 to March 21, although we did not know that our brethren in Cleveland were trying it out until we saw Mr. Homans' article.

We secured for our display a window in Commonwealth-Federal Bank, which is located in the heart of the down-town business section where thousands of people pass it every day.

Our display was conceived and arranged to further a go-to-church campaign in behalf of the First Universalist Church which we then had under way, and while during the week that we used the window there were always people looking at the display and many thousands in the aggregate stopped to inspect it, we could not, or course, determine just how much interest it awakened, but we do know that our congregations increased very materially during the past winter and we think that some of the many strangers in our congregation from Sunday to Sunday must have been attracted to our church through this exhibit. No doubt to many who stopped and looked at the window it served as a reminder that their own church had not seen them in some time and they were thus led to attend the church of their faith.

The idea was conceived by Mr. Chas. G. Wren, one of our most active church members, and Dr. F. D. Adams, our pastor, assisted in working out the details.

John Hill and Lawrence Folsom designed and made the

posters while Samuel Holmes, Jr., arranged the window, all active members of our church. The entire plan was based on the five articles of our faith, the theme of the design being five stages in the life of the average family.

At one end was shown the young family entering the church and underneath the title, "Steps in the right direction;" and at the other end the same family was shown in the evening of life with the explanation, "Church going made this family happy."

There were a number of posters having modern advertising slogans, the most prominent being entitled "The Old Church Back Home, "a plea to those who have forgotten the church to turn back the pages of their memory fo the church of their childhood and to attend some church for the sake of the past.

Another poster displayed gave reasons for church attendance.

Photographs of five prominent church members, each selected for his leadership in some branch of endeavor, were shown. These five leaders were: Arthur Nash, Owen D. Young, Joseph Fort Newton, Hazen S. Pingree, C. A. Newcomb.

In the center of the display was a large Bible and surrounding it were four books chosen as interpretive of its wonderful message: "Rediscovered Countries," by Dr. F. D. Adams, "Preaching in London," by Dr. J. Fort Newton, "The Golden Rule in Business," Arthur Nash, "Did Jesus Mean It?" Dr. Adams.

If any other of our churches have tried a similar plan I am sure that the readers of the *Leader* would like to know their experience.

Program of the Universalist General Convention

Syracuse, New York, October 20-25, 1925

Tuesday, October 20 (Ministers' Day)

10.00 a. m. Devotional Services.
10.15 a. m. Address: Rev. Effie McCollum Jones, D. D.
Subject: "Increasing the Minister's Power to Serve."
11.00 a. m. Discussion.
2.00 p. m. Address: Rev. Vincent E. Tomlinson, D. D.
Subject: "The Minister as the Shepherd of Souls."
2.45 p. m. Discussion.
3.30 p. m. Address: Rev. Daniel T. Denman.
Subject: "The Minister as the Ambassador of Christ."
4.15 p. m. Discussion.
6.00 p. m. Fellowship Supper.

Wednesday, October 21

7.15 p. m. General Convention called to order.
7.30 p. m. Occasional Sermon, Rev. F. D. Adams, D. D.
Subject: "If I Had But One Chance."

Thursday, October 22

9.00 a. m. Devotional Service, conducted by Rev. B. G. Carpenter, D. D.
9.45 a. m. Business Session.
Addresses of Welcome:
Hon. John H. Walrath, Mayor of Syracuse.
Mrs. J. Herbert Shaw, representing Syracuse Parish.
Reports, etc.
2.00 p. m. Church Extension, Opportunities, Problems, Possibilities. Rev. John Smith Lowe, D. D., presiding.
Addresses:
"Florida and the South," Rev. Francis B. Bishop, D. D.
"Is This a Dream?" Rev. C. Ellwood Nash, D. D.
"Denver and the Challenge of the West," Rev. Harold H. Niles.
Reception by W. U. M. A. of New York.
4.00 p. m. Sectional Meetings.
1. Subject: The Church and Social Forces: Co-operation, Not Antagonism.
Leaders:
The Press: Don C. Seitz.
The Theater: Prof. E. R. Miles.
The Movies: Rev. Henry R. Rose, D. D.
The Rotary and the Lodge: Hon. Robert W. Hill.
2. Subject: Church Administration.
Leaders to be named by National Laymen's Committee.
7.30 p. m. Denominational Night.
Addresses:
William D. Kerr, Robert W. Hill.

Friday, October 23

9.00 a. m. Devotional Service, conducted by Rev. B. G. Carpenter, D. D.
9.45 a. m. Convention business—Election of Officers.
4.00 p. m. Sectional Meetings.
1. Subject: Constructive Universalism: The World Challenge. Rev. Harold Marshall, D. D., presiding.
Leaders:
Class Struggle: Prof. H. P. Morrell.
Racial and Religious Prejudice.
Brotherhood and the Outlawing of War: Rev. Herbert E. Benton, D. D.
2. Subject: Church Finances. Presiding officer and leaders to be chosen by National Laymen's Committee.
7.30 p. m. Platform Meeting. Interdenominational Night. Hon. Hurlburt W. Smith, presiding.
General Theme: "That They May Be One."
Addresses:
Rev. Harold E. B. Speight, D. D.
Rev. Frederic W. Perkins, D. D.

Saturday, October 24

9.00 a. m. Devotional Services, conducted by Rev. B. G. Carpenter, D. D.
9.45 a. m. Convention Business.
6.30 p. m. Convention Banquet, for both men and women, Hotel Onondaga. Rev. Joseph M. Tilden, Toastmaster.
Speakers to be announced.

Sunday, October 25

10.30 a. m. Service of Worship. Sermon by Rev. James F. Albion, D. D.
Communion Service conducted by Dr. Betts and Dr. Albion.
7.30 p. m. Platform Meeting. International Night. Hon. Owen D. Young, LL. D., presiding.
General Theme: "The Field Is the World."
Addresses:
Hon. John H. Clarke, "Our International Obligation."
Sherwood Eddy, LL. D.
Adjournment.

ENTITLED TO DELEGATES

Up to October 2, 1925, the following churches had qualified for representation at the Syracuse session of the General Convention by having paid all or part of their quotas or apportionments for the past two years:

Alabama. Brewton, Camp Hill.

Arkansas. Driggs.

California. Los Angeles, Oakland, Pasadena, Riverside, Santa Paula.

Colorado. Denver.

Connecticut. Bridgeport, Danbury, Hartford, New Haven, Meriden, Stamford.

District of Columbia. Washington.

Florida. De Funiak Springs, Miami, Tarpon Springs.

Georgia. Americus, Atlanta.

Illinois. Abingdon, Avon, Chicago (Redeemer), Chicago (North Shore), Chicago (St. Paul's), Elgin, Galesburg, Joliet, Litchfield, Oak Park, Peoria, Stockton, Table Grove.

Indiana. Manchester, Mt. Carmel, Pleasant Valley.

Iowa. Boone, Osage, Mitchellville, Mt. Pleasant, Webster City.

Kentucky. Burlington, Hopkinsville.

Maine. Bangor, Calais, Canton, Dexter, Fairfield, Gardiner, Guilford, Hiram, North Rumford, Norway, Portland (All Souls), Portland (Messiah), Rockland, South Buxton, South Waterford, West Paris, Yarmouth.

Maryland. Baltimore.

Massachusetts. Annisquam, Arlington, Attleboro (Murray), Attleboro (North), Boston (Charlestown), Boston (Grove Hall), Boston (Roxbury), Braintree, Brookline, Cambridge (First), Chelsea, Cheshire, Dana (North), Essex, Everett, Fitchburg, Franklin, Hardwick, Haverhill, Lawrence, Lowell (First), Lynn, Malden, Mansfield, Marblehead, Marlboro, Medford, Melrose, Methuen, Monson, New Bedford, Newtonville, North Adams, North Weymouth, Orange, Peabody, Pigeon Cove, Plymouth, Salem, Saugus, Somerville (First), Southbridge, Springfield (First), Springfield (Second), Wakefield, Waltham, Westminster, Worcester (All Souls), Worcester (First).

Michigan. Concord, Detroit, East Liberty, Grand Rapids, Horton, Lansing.

Minnesota. Minneapolis (Redeemer), Minneapolis (Tuttle).

New Hampshire. Alstead and Langdon, Berlin, Claremont, Concord, Dover, Kingston, Lempster, Manchester, Marlboro, Nashua, Portsmouth, Westmoreland, Woodsville.

New Jersey. Newark.

New York. Albion, Auburn, Binghamton, Black Lake, Bristol, Brooklyn (All Souls), Brooklyn (Good Tidings), Brooklyn (Our Father), Canandaigua, Canton, Central Square, Cicero, Cooperstown, Dexter, Dolgeville, Henderson, Macedon, McLean, Middleville, Morris, Mount Vernon, Newport, North Salem, Perry, Potsdam, Rochester, Salisbury Center, Schuyler Lake, Scipio, Southold, Syracuse, Upper Lisle, Victor, Watertown.

North Carolina. All churches.

Ohio. Akron, Belpre, Bryan, Caledonia, Cincinnati, Cleveland, Eldorado, Frost, Greenville, Jersey, LeRoy, Little Hocking, Milford, Mt. Carmel, Mt. Gilead, Olive Branch, Springfield, Springboro.

Pennsylvania. Athens, Bradford, Girard, Hopbottom, Kingsley, Nicholson, Philadelphia (Messiah), Philadelphia (Restoration), Scranton, Sheshequin, Smithton, Standing Stone, Towanda.

Rhode Island. Cumberland, Harrisville, East Providence, Pawtucket, Providence (First), Providence (Mediator), Woonsocket.

Vermont. Barre, Bellows Falls, Brattleboro, Cavendish, Chester, Derby Line, Rochester, Rutland, Springfield, St. Johnsbury, Williamsville.

West Virginia. Fork Ridge.

Wisconsin. LaCrosse, Racine, Stoughton.

Canada. Olinda, Ont., North Hatley, Que.

IN THE MINISTRY THIRTY-ONE YEARS

In the Rev. Nellie Mann Opdale, pastor of St. Paul's Universalist Church, La Crosse boasts one of the very few women ministers of any denomination in the state, and the only one of the Universalist faith. How Mrs. Opdale came to take up the ministry for her life work is most unusual and interesting to relate, for she did not enter upon it until influenced to do so by circumstances.

Mrs. Opdale was left a widow while still very young. Her husband was a prominent lawyer in Eau Claire over thirty years ago.

After the death of her husband Mrs. Opdale went on the lecture platform, giving lectures throughout the state for two years. At that time she was the only state lecturer for the Wisconsin Woman's Suffrage Association. She addressed gatherings in every large city and spoke many times before the state legislature in the cause of woman's suffrage.

Meantime the Universalist church sought her out and urged that she prepare for the ministry. In Mrs. Opdale's own words: "I felt impelled to enter the ministry because of what my religion had done for me during my husband's illness and death and the death of my only child. I wanted to comfort people in their sorrows just as I had been comforted and helped in my sorrow."

And the incident which proved the turning point in her life's work is a story in itself. Mrs. Opdale had lived as a girl in Racine and while there she attended the Universalist church of which the Rev. Olympia Brown was pastor. Some years later Mrs. Opdale made a visit of a few days to her girlhood home and at that time Mrs. Brown was running a newspaper as well as attending to her ministerial duties. An accident to the motor in her newspaper plant on Saturday forced Mrs. Brown to abandon her regular Sunday visit to Mukwonago, of whose Universalist parish she also had charge. Knowing that Mrs. Opdale was in the city and that she was a good lecturer, Mrs. Brown sent for her and prevailed upon her to preach at the Mukwonago church the next day. Upon Mrs. Opdale's plea that she had never given a sermon in her life and wouldn't know how to begin, Mrs. Brown told her to review a sermon of one of the ministers prominent in the Universalist Church at that time and whose sermons, by the way, had been published in book form after they had been delivered at the World's Fair in Chicago.

Mrs. Opdale started for Mukwonago that night with the book of sermons, intending to prepare a review of one of them for the next day. She read them over but found that a good review would require intensive study and so abandoned them as a subject for her sermon. She arrived at Mukwonago at eight Saturday night, sat down in her room at the hotel and by midnight had written her Sunday's sermon. In it she told her hearers the simple truth, that she was not a minister, had never given a sermon before, and that she filled the pulpit only to oblige Mrs. Brown. She related to them the circumstances of her life and how much her religion had helped her in her trials. When it was over the parishioners showered congratulations upon her and urged her to take up the study of the ministry. Mrs. Brown sent for her to supply the Mukwonago pulpit many times after that first sermon, and added her own plea to that of the Mukwonago people that Mrs. Opdale enter the ministry.

Mrs. Opdale was ordained in Hartford, Wis., on Nov. 11, 1895, after she had preached under a license for one year.

Shortly after Mrs. Brown resigned as pastor of the Mukwonago church and urged her parishioners to secure Mrs. Opdale as their minister. Mrs. Opdale accepted the charge and stayed there four years, also taking care of the Hartford parish. She was the first resident pastor at Mukwonago and while there built its first parsonage.

In 1898 she received a call to the Universalist church in La Crosse. She accepted it and remained here until 1902, when she went to Orono, Maine, the seat of the state university. While there she was superintendent of the Universalist churches in her district.

While in Maine she built a church and parsonage for the

Universalists and installed in the church a Carnegie organ. The Universalists in Orono are now federated with the Congregationalists and the building which Mrs. Opdale put up is being used for the services of both churches.

From Orono Mrs. Opdale went to Marlboro, Mass., the historic old town which is famous for the operations of the Minute Men during the Revolutionary War. She remained in Marlboro for nine years. While she was there the inhabitants celebrated the 250th anniversary of the founding of the town. All ministers delivered memorial sermons on that occasion. Mrs. Opdale's was the one chosen to be included in the history of the town written by one of its residents. The history was enclosed in the cornerstone of the new post-office then being built. While in Massachusetts Mrs. Opdale was on the state board of women's missionary associations, being district president.

During her residence in Massachusetts Mrs. Opdale took a six years' course in Clark University under the famous professor, G. Stanley Hall. She took up the study of psychology of religion, psychology of childhood, psychology of Jesus and other studies along that line.

Mrs. Opdale took charge of a parish in Newark, N. J., for two years, and then spent three years in Chicago, during which time she did not take an active part in the ministry. She was called to resume the pastorate of St. Paul's Universalist Church in La Crosse in 1921 and has remained in charge since that time.

Mrs. Opdale has spent three summers at the Divinity School at Harvard College, taking special work. She also attended the Theological School at Bangor, Maine.

During her first period of service in La Crosse Mrs. Opdale was chairman of the state Fellowship Committee. At the present time she is secretary in the same organization.—*La Crosse (Wis.) Tribune.*

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NEW HAMPSHIRE UNIVERSALIST STATE CONVENTION

Asa Mayo Bradley

Fine, sunny autumn days brought an unusually large attendance to Manchester for the New Hampshire Universalist State Convention Sept. 22, 23 and 24, beginning with the Sunday School Convention and carrying through.

A particularly rich program was given to the Sunday school workers: addresses by the Revs. Hazel Kirk, Gertrude Earle, and Isaac Smith, Mrs. Stella Cushing and Dr. Geo. E. Huntley. Miss Kirk made her Japan story very interesting. Mrs. Mercer declined re-election as president, but accepted a place on the executive. The officers elected are: Rev. Weston A. Cate, Nashua, president; Mrs. Sarah M. Mercer, Nashua, first vice-president; Rev. Helene Ulrich, Gorham, second vice-president; Mrs. Alice M. Stevens, Kingston, secretary; Rev. E. R. Walker, Winchester, treasurer.

The Convention was called to order Wednesday morning. President Robert L. Whitney presiding. The forenoon session was devoted to the appointing of committees and hearing reports. The Rev. Harry F. Shook of Concord detailed the Y. P. C. U. situation in our state.

The Women's Missionary Association held its annual session in the afternoon, Mrs. Anna B. Parkhurst, president, presiding. Reports from Mission Circles were very encouraging. Mrs. Minnie J. Ayres' address, a story of human interest, gave a new viewpoint even to those who thought themselves well versed as to our work in Japan. Officers elected: Mrs. Anna B. Parkhurst, Woodsville, president; Mrs. Kate W. Chase, Concord, vice-president; Mrs. Eva Lother, Woodsville; secretary; Mrs. Florence B. Fisher, Manchester, treasurer.

The State Convention resuming, an address was given by Hon. Robert Hill, Salem, Mass., dealing particularly with the "Five Year Program." The occasional sermon by the Rev. A. J. Cardall, Portsmouth, was on "The Problems of the Present." Holy communion was administered by the Superintendent, the Rev. George F. Fortier, Mrs. Weston A. Cate, soloist.

Robert N. French, presiding at the evening session, introduced the Rev. Weston A. Cate, Nashua, who addressed the Convention on "Essentials to Christian Progress." The offering for Gunn Ministerial Relief Fund was followed by a stirring address from the General Superintendent, Dr. John Smith Lowe.

Thursday morning: Reports of Sessions Committees, a free for all discussion, and election of officers as follows: President, Robert L. Whitney, Marlboro; vice-president, Geo. E. Danforth, Nashua; secretary, Rev. Asa M. Bradley, Kingston; treasurer, Robert N. French, Nashua; trustee for one year, Henry G. Hayes, Dover; trustee for three years, Rev. Arnold S. Yantis, Manchester; preacher of annual sermon, Rev. Edgar R. Walker, Winchester; alternate, Rev. Helene Ulrich, Gorham. Committee of Fellowship, Rev. H. A. Parkhurst, Woodsville, secretary; Rev. C. B. Etsler, Claremont; Fred S. Leonard, Hinsdale; H. A. Stevens, Manchester; Rev. A. J. Cardall, Dover. Place of next session, Claremont.

A feature of the business was the virtual adoption as Convention policy of the plan for State Home Missions. The New Hampshire Convention, for reasons which appear sound, has not increased the quota rate, holding it at 2 per cent of general maintenance as in former years. To meet the increasing demands of the present our people have been asked for a free will offering, the proceeds to be used as supplementing the general fund of the Convention for work in our local field. The response has been most generous; and now by act of the Convention the second Sunday in October is set apart as State Home Mission Sunday for the gathering of these offerings.

Mr. Yantis and our friends of the Manchester church were delightful hosts, and the occasion was enjoyable as well as profitable.

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THE PARABLES OF SAFED THE SAGE

The Parable of Defective Transmission

I have a friend who hath an Automobile. And I am thankful to the Giver of all good things for having provided so many of my friends with Automobiles. And he came unto me, and said, Come with me and have a little ride.

And I said, I am a slave of the lamp, and I must sit at this old Typewriter and pound out some stuff for the Printer.

And he said, Give the Printer a rest, and thy Readers also. If it tireth thee, what must it do to them? Come and have a ride.

And I went with him. And for a good while we rode very happily. But the Car began to snort and buck like a Broncho, and we stopped and got out.

And I walked around it, and looked wise, while he lifted the hood and explored the Viscera of his Car.

And he said, It hath Defective Transmission, but we can remedy that.

And what he did I know not, but he did something, and we got back in the car, and finished the day's run with joy.

And there came unto me a man who had a Pet Reform, and he sought to interest me in it. And the more he talked the more I knew that however great the need of that Reform, he never could meet it. For between the need and his Proposed Remedy was his own Defective Mental Transmission.

And it was painful to behold him so manifestly sincere, yet so fatally incompetent, sputtering his useless platitudes and hitting on his One Cylinder, and never getting anywhere.

And I had not the heart to rebuke him, for that would have done no good. Neither had I courage to aid him, for I knew that it would be a waste.

And I sighed a great sigh for the Good Causes that languish because the men that are capable care not for them, and they that care have Defective Transmission.

* * *

RETALIATION

"I've been corresponding for a year with a girl I've never seen. To-day she sent me her picture. It's awful. How on earth will I ever get rid of her?"

"Well, you can always send her one of your pictures."—*Brown Jug.*

What the Religious Weeklies Are Saying

HOW WE WALK

A false impression has got into the minds of several church editors, who say that the *Register* thinks agreement in theology is the basis of fellowship among Christians. Of course, such an idea is absurd. We never entertained such nonsense. We would have fellowship with all the churches without respect to their theology. Fellowship is a divine gift which is born in us. By nature we have fellowship with all men, and that means with those also who are beyond Christendom in the organized sense. It is so because we believe in the doctrine of the brotherhood of man.

We suppose the way the error got into the minds of the editors—as for example, our next-door neighbor, Dr. Gilroy, and our friend on the next street, Dr. van Schaick—is this: We quoted Amos to the effect that two can not walk together except they be agreed. That means what it says—that we walk together on the things in which we agree; and on other things we do not walk together. The editors seem to think all fellowship is cut off by the least disagreement. Now the things on which we are agreed are many, and we walk very well. In morals, philanthropy, art, music, letters, sometimes in politics, and many other things, we walk together. We walk together in religion as far as it is a spirit and quickening to these things.

But we do not walk with those whose doctrines of religion differ from ours when doctrines are the uppermost subject. We part company with the fundamentalists, the Roman Catholics, and the orthodox Jews on many subjects of belief. We keep on liking and working with all these people, but in our convictions we go our own way in all conscience and integrity. We are exceedingly unlike them all in various doctrines.

Especially we of the free churches believe we have in our ideas of the ultimate things of life precious possessions, which have been committed to our stewardship. We guard them, nurture them, and diffuse them as we are able. Against us stand some of our friends. They will not go along with us in these things. And, frankly, we will not go along with them without these things. On our part, we consider right doctrines as of supreme importance. We think it is just as imperative to think right as it is to behave justly. Hegel said, "Thinking is also a form of worship." And we must speak our thoughts.

We will not yield to the careless and unsound proposition that it does not make any difference what you think, just so you are in fellowship with one another. That is sentimentalism. We love our fellows, but truth, and faithfulness to it, is a form of love—a fact which some of our brethren in other churches, in their affectionate and embracing natures, do not recognize. And their mere affection will not make for larger thought. Love in truth, and truth in love—this is our gospel. It is personal and metaphysical. It is complete. One of the hardest things to get Christians to understand and to do is to consecrate their minds to hard study, deep thought, and intense convictions. They prefer the easy way. And look at the flabby churches! Even the fellowship is second-rate.—*Christian Register.*

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WHAT MR. LAWSON HAS DONE

On our Western Editor's page, Dr. Gammon tells the story of the generous gifts which the late Victor Lawson of Chicago made through his will. As reported, these gifts include $50,000 for the American Board, $25,000 each for Northland, Berea, Wheaton and Yankton Colleges, $50,000 for the Northfield schools, $100,000 each to the International Committee of the Y. M. C. A., the Chicago Y. M. C. A. and Y. W. C. A., Chicago Commons, and Chicago Theological Seminary. The Chicago Congregational Missionary Society receives $1,300,000 in trust. It also shares in the income of residuary trust funds, which are expected to be large; the Chicago Seminary and Chicago Y. M. C. A. are also residuary legatees. Some fifteen institutions have legacies from the fortune of this Congregational layman.

Congregationalists everywhere will rejoice with us that Chicago Seminary is to have its financial resources increased in such generous measure. It will make possible the immediate development of a policy of expansion and enlarged service which will be the realization of dreams which hitherto have seemed to be far in the uncertain future. The good news which the will brings was a complete surprise to Dr. Davis and his associates in the Seminary. There will be money to raise, but the heavy financial burden has been lifted, and a great new field of opportunity opens before the Seminary.

The good fortune of the Chicago City Missionary Society opens other doors of opportunity for the Congregationalists of Chicago which will challenge the wisdom and statesmanship of their leaders. We may expect to see the development of a policy of church extension and church service which will be distinctive and far-reaching in their benefits. This is a highly commendable investment of the millions thus set apart by Mr. Lawson.

Other men of wealth may be helped by Mr. Lawson's example to endow some of our great Congregational enterprises, which otherwise struggle for money and are seriously limited in the service which they can render. We hope other city missionary societies may be set free to do what needs to be done in the great centers of population, and which is hardly possible except as people of wealth contribute large endowment funds for them. A wonderful new day would come for all our missionary societies, our Christian colleges and seminaries, and our churches, if our friends of large means would so invest their fortunes that these agencies may have adequate endowment for strong and constant service in the future. Here is the call of stewardship and of Christian statesmanship.—*Congregationalist.*

* *

YOUR MINISTER AND SYRACUSE

Your minister really should attend the General Convention of Universalist Churches at Syracuse, October 20 to 25. This is a biennial session, so a little extra effort can well be used here. There are two ways in which your church can make it possible for your minister to attend:

First—You can call your people together and vote him leave of absence. This in itself would help a great deal, as he can not well leave the work for which you have hired him without your permission.

Second—You can see to it that your church pays all or part of his traveling expense. This would be of much help to the average man and would be a mighty good investment for your church. Your minister would come back to you with a much larger conception of the Universalist Church than he can possibly now possess. *Think it over!—The Ohio Universalist.*

* *

'TIS COOLER NOW

In an extended discussion entitled "'Tis the Weather" the editor of the *Christian Register* in its last week's issue takes strong exception to the views expressed in a recent *Herald* editorial on "Two New Unitarian Books," and charitably declares that in our criticism of Unitarianism, we were not really voicing deep and honest soul convictions but simply had been overcome by the summer heat. "'Tis the weather," cries the editor of the *Register*. We reply, "'Tis cooler now, and we still hold to the opinions expressed in the *Herald* of Sept. 9."

Dr. Albert C. Dieffenbach is by nature courageous and aggressive, "a man of action," and on this account is not in the habit of letting modifying phrases or the finer shades of meaning interfere with his enthusiasm and momentum. He "drives straight to his goal." He is always sure. These characteristics are elements of strength and explain in no small measure the unusual virility that one finds to-day in the *Christian Register*. But speedy directness and impregnable self-assurance have their limitations, nowhere better illustrated than in "'Tis the

Weather." Dr. Dieffenbach cites an editorial in the *Herald* of Feb. 18 in which we expressed gratitude to Unitarianism for its ethical and social emphasis in religion. But we in nowise endorsed at that time everything that Unitarianism stands for, as was shown by the line, evidently overlooked by the editor of the *Register*, which read: "Methodism and other denominations are sincerely thankful for the very high service rendered in *these respects.*" We reiterate to-day both this gratitude and the limiting phrase. We also repeat the contention in "Two New Unitarian Books," which said: "But it is a question whether, at least from some standpoints, the Unitarian Church has not done about as much to retard the liberalizing movement in Trinitarian theology as to promote it. The very fact that modern ideas were advocated by a church so spiritually barren as Unitarianism seemed to be, raised doubts as to the soundness of its teachings and awakened and strengthened opposition to them." Weather or no weather, we do not believe there is any vital contradiction between the *Herald* statements of February and September.

If there were any need of further argument on the score of "spiritual barrenness" it could be found in the realization of this very condition by the Unitarians themselves, who during recent years, largely, we believe, under the ceaseless prodding of Dr. Dieffenbach himself, have inaugurated a determined forward movement intended to stir the dry bones of the church into newness of life. What does it mean, moreover, that Dr. Dieffenbach wrote such a caption as "Be Done with Our Listless Haphazard Ways" for the article by Dr. Charles E. Park in the *Register* of April 30? The whole case, in just a word, is simply one of corporate inferiority complex on the part of our Unitarian friends expressed in the indignation of the *Register* editorial "'Tis the Weather." Dr. Dieffenbach is contending not simply against the searching diagnosis of *Zion's Herald*, but also and at the same time against the deep and baffling realization in his own subconscious that Unitarianism fails at the point of the pragmatic test.—*Zion's Herald.*

* *

DANGERS OF SAYING THE UNEXPECTED

A good many earnest believers in prohibition have been sighing quite audibly over the report of the Federal Council of churches in regard to the enforcement of the Volstead Law and the Eighteenth Amendment. Have not these good men and women misinterpreted the report? It is no argument for changing the law; it is only a picture of the actual situation, as the investigators see it. The sensible man, if he does not like his picture, does not therefore hit the photographer or try to break the camera. He smoothes out his tie, brushes his hair, washes the smooches off his cheeks, and assumes a pleasant expression. For our part, we congratulate the men responsible for the Federal Council prohibition report on the fire of criticism it has attracted. —*Christian Work.*

* *

CANDIDATING

"Candidating" is not in the Methodist lexicon. But we know what the term means and we have some analogous practises in our habits of sending committees on the errand of "sampling" preachers, with a view to "aiding the appointing power." So Dr. Charles E. Jefferson's wise words to his fellow Congregationalists will not be altogether lost on us:

> Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Christian church as candidating. It converts public worship into a farce.
>
> Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon ministers which ought to be abolished forthwith.
>
> The best advice to a church is, candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You can not judge of manhood in one sermon.

Dr. Jefferson's sage advice to churches is to pin their faith to a pastor's record and not to a single sermon, which may be "a sugarstick." What he says of his own denomination is assuredly true of ourselves: "Hundreds of churches suffer to-day under the ministry of men who were chosen on the impulse of first impressions, rather than on the record of faithful and successful work." He goes on to say:

"Many leading pulpits are now filled by men who were called to their places without preaching as candidates. As a rule, it is the little churches which are most fussy and fastidious and are capable of greatest tyranny and folly. Every church which by its action registers its disapproval of the custom of candidates, not only does an invaluable service to the ministry, but to the entire Christian world."

"Fussy and fastidious," how well chosen the words! Ask any Bishop or cabinet member if the distinguished pastor of Broadway Tabernacle has not put his finger on the right spot.—*Christian Advocate.*

* *

FORT NEWTON, INTERDENOMINATIONALIST

Back in the nineties a group of Texas Baptists ordained a seventeen-year-old boy named Joseph Fort Newton. When the boy was twenty-one he became pastor of the Baptist church in Paris, Texas. But denominational trammels did not hold the young man very closely. In another year he had become associate pastor of a nonsectarian church in St. Louis. Two years later he started a "people's" church in Dixon, Illinois. Thence, in 1908, he went to the Universalist church in Cedar Rapids. He possessed a remarkable literary gift, combined with spiritual insight. The local daily printed his sermons each week. When they were gathered up into books, *Christian World* of London took notice of them and published from time to time a sermon by him. When R. J. Campbell resigned his pastorate at the City Temple, London, in order to take orders in the Anglican Church, the secretary of the Temple, who edited the *Christian Commonwealth*, asked Dr. Newton's permission to print a sermon by him each week. So the City Temple congregation became very familiar with the work of the Iowa preacher, and one good day in 1916, in the midst of the war, they called him to fill the great Congregational preaching pulpit in London. He stayed there four years. That an American could minister to Englishmen so acceptably when they were passing through the most searching experience of a century, proves his unusual and catholic ability. Then Dr. Newton came back to his own country, to become minister of the Universalist Church of the Divine Paternity, in New York. No one was surprised when his name appeared among the twenty-five leading preachers in America in the *Christian Century's* poll last year. Last week the Memorial Church of St. Paul, Overbrook, Philadelphia, announced that Dr. Newton would be their new rector, succeeding Reverend Robert Norwood, who has gone to St. Bartholomew's Church in New York, as successor to Leighton Parks. Dr. Newton has already been confirmed in the Episcopal Church and will receive ordination at the hands of his Episcopal brethren after a delay of a year, in accordance with their rules. In the meanwhile he will occupy the pulpit of St. Paul's as a special preacher. —*Christian Work.*

Home and Children

A SONG FOR THE HARVEST

Come, list to a song for the Harvest:
  Thanksgiving and honor and praise
For all that the bountiful Giver
  Hath given to gladden our days.

For the grain and the corn in their plenty,
  For the grapes that were gathered with song;
For the pumpkins so brave with their yellow,
  They had lived upon sunbeams so long;

For cranberries down in the meadow,
  And the buckwheat that flames on the hill,
And blueberries tempting the children
  To wander and pick them at will;

For the peaches that blush through their pallor,
  Or glow like a pretty quadroon,
As they dream of the sun in the morning,
  Or welcome his kisses at noon;

For the sweet-smelling hay and the clover,
  That sweeten the breath of the kine;
And the apples that lingered, as dreading
  The air and the light to resign.

And not for the fruit-harvest only
  We offer our thanks and our praise;
Not less have the leaves and the blossoms
  Made better and brighter the days.

The leaves that delight with their greenness,
  That soften the heat with their shade,
And rustle so crisply in Autumn,
  To startle the lover and maid.

For the blossoms that whiten in May-time
  The ground, as with snow, as they fall;
For the flowerets that whisper their meanings
  In cottage and hovel and hall.

Aye, thanks for the harvest of Beauty!
  For that which the hands can not hold!
The harvest eyes only can gather,
  Which only our hearts can enfold!

We have reaped it on mountain and moorland;
  We have gleaned it from meadow and lea;
We have garnered it in from the cloudlands;
  We have bound it in sheaves from the sea.

And thanks that the whole of the harvest
  Is not for the children of men;
That the birds and the beasts are remembered,
  The dwellers in river and fen;

That He giveth them meat in due season,
  And heareth their cry when they call—
The tiniest, weakest among them,
  The hugest and strongest of all.

But the song it goes deeper and higher;
  There are harvests which eye can not see:
They ripen on mountains of Duty,
  They are reaped by the brave and the free.

And these have been gathered and garnered;
  Some golden with honor and gain,
And some as with heart's blood made ruddy,
  The harvest of sorrow and pain.

Alas, for our pitiful singing!
  For all it has lasted so long;
The half of our rapture and wonder
  Has not been expressed in our song.

But He who is Lord of the Harvest—
  The Giver who gladdens our days—
Will know if our hearts are repeating,
  Thanksgiving and honor and praise.

John W. Chadwick.

* * *

THE POWER OF EXAMPLE

IF parents would remember that the power of example is greater than precept, there would be not only less of the "don't" philosophy in bringing up children, but more real results. In other words, when parents themselves set a good example, children find it much easier to conduct themselves properly than when just told what is right.

It is of little effect to *tell* children not to get angry, or to scold or punish them for getting angry, or to have them read the Bible verse, "He that ruleth his spirit is better than he that taketh a city," when there is some one in the house, especially some one they love and reverence very much, who once in a while has a display of temper. True, children often because of this instruction "want" to keep from getting angry, but they find it hard to do so when they have the opposite example set them.

I am reminded of what a friend who had lost her only son told me. It was that she felt as if she must "dress and go, and keep cheerful," sad as she felt, in order that her fortitude might be remembered by her daughters if ever any of them had a similar experience.

Sarah was visiting Aunt Harriet, who was suddenly taken ill one day as she was preparing dinner. Sarah could do everything but bake the pie. Looking in a cook-book was no aid to her. She simply did not know how to handle the dough!

Cousin John said, "Oh, I can make a pie."

"You can?" said Sarah. "You never made a pie!"

"No, but I've seen mother, hundreds of times."

I was very much amused at my little Laddie and a neighbor's child, Billie, playing house. Billie, the older, was "mama." Slapping the dolls and animals around, and talking in a peremptory manner, "she" was evidently bent on instituting order out of chaos. Suddenly, in great dismay, "she" exclaimed, "Oh, my! There's the telephone!"

Going to an imaginary telephone, "she" said in a very low voice, "Hello." Then followed one side of a conversation, in the sweetest, most cooing tones imaginable. After the final "Good-by," the slappings and commands began again.

My eyes were opened. "Oh, what is the use," thought I, "of preaching what we do not practise, when their little ears and eyes are so sharp and their powers of observation so keen—when they can see right through one like that?"

Truly, good examples do far more toward constructive character-building than all the advice that can be given.—*National Kindergarten Association.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Europe Turns the Corner

By Stanley High. The Abingdon Press. $2.00.

Stanley High, who is not yet thirty, has four books to his credit, of which the best known is "The Revolt of Youth." "Europe Turns the Corner" is not likely to attract the attention won by "The Revolt of Youth," principally because it deals with a less sensational and more exploited field, but it represents an advance over the earlier book, both in thoroughness and in restraint. The book is not brilliant, it presents little that is original, but it carefully canvasses the European situation as it was in 1924, and it explains the significance of that year in European history. Mr. High spent the summer of 1924 in Europe, and he enriches his book with illustrations and comments from his experience, but for the most part the book is based on other books and on newspaper and magazine articles, and might quite as well have been written by one who had never stepped outside of New York City, a fact which in no wise impairs the value of the book, but on the contrary guarantees the absence of irrelevant and insignificant material.

The principal subjects to which the book is devoted are the Dawes plan, the political contributions of Ramsay MacDonald and Eduard Herriot, conditions in Central Europe, the state of affairs in Russia, the present standing of the League of Nations, the possibility of outlawry of war, the need for and existing signs of religious reconstruction, and the bearing of American policy on European settlement. To MacDonald and Herriot High gives most credit for the fact that Europe has turned the corner, but he also considers the growing strength of the League of Nations as a factor. As a further stabilizing force he argues for American adherence to the World Court, if not to the League, and for a liberal attitude toward foreign debts amounting to cancellation. In the chapter on the prospects of a religious revival in Europe the wish seems to be father to the prophecy, for all the evidence indicates increasing defection from the churches, but perhaps High is right in holding that once the churches come closer to the common people and their needs, once, in other words, they embrace a social program, they will regain the loyalty of the masses. It is a little strange—and perhaps more than a little significant in view of his earlier book—that Mr. High makes no mention of the part, if any, that the various youth movements are playing in the reconstruction of Europe which he convincingly describes.

Of course times have changed since 1924, and much that Mr. High says is not strictly applicable to-day. The Geneva Protocol, on which he lays considerable emphasis, seems to have fallen by the wayside. Both the MacDonald and the Herriot governments have been superseded. Russia is still under the triumvirate that succeeded Lenin and Trotsky and is still hostile to any policy of modification. France is engaged in an imperialistic war in the Riff, and England pursues an imperialistic policy in China. American adherence to the World Court is by no means assured, and the policy of the United States in the question of the debts seems to be a compromise between nationalistic opposition to cancellation and economic necessity, much complicated by elaborate camouflage. On the other hand, despite the presidency of Hindenberg, feeling between France and Germany is better than it has been since the war, there is a strong possibility that Germany will join the League in the near future, various security pacts are under serious consideration, debt settlements are at least under way, and the League has taken steps for a disarmament conference. American "perfectionists" have discovered a plan for joining the World Court to which they can give their support, and the peace forces of this country are more united than they have been since the Treaty of Versailles. On the whole the European situation does seem to be on the mend, and that is why we need Mr. High's book to tell us of the year when convalescence began.

* *

The Church's Debt to Heretics

By Rufus D. Jones. George H. Doran Company. $2.00.

Dr. Jones, finding it necessary to use some convenient method of defining heresy, chooses to follow the decisions of the church, regarding as heretical those individuals and movements which the church has so dubbed. This wise choice forces him to confine his attention for the most part to the heresies of the pre-Reformation period, for since the Reformation a history of heresy, as "the church" sees it, would of necessity be a history of Protestantism. He devotes one very brief chapter to modern heresies, but otherwise the book treats of the dissensions which disturbed Christendom prior to 1600.

A record of heresies is most instructive. Ordinarily one would have to labor through some long and probably dull volume of church history. Dr. Jones has written a book that is concise, interesting, and lucid. He tells of the Gnostics, the Monarchians, the Arians, the Nestorians, the Donatists, the Pelagians, the Montanists, the Manichaeans, the Paulicans, and others whose names are familiar to the student of church history, who has probably many times pored over some turgid volume in the attempt to discover wherein the heresy of these various sects lay. Dr. Jones states the faith of each sect clearly but without over-simplification. Occasionally he declares that a certain heresy was wholly bad, as in the case of the Docetists. Sometimes, as when he is speaking of the Donatists, he ventures the opinion that the heretics were nearer right than their opponents but that the time was not ripe. In one chapter he illuminates the whole group of heresies centering around the Christological problem by declaring that Christological orthodoxy was essentially illogical and that men with strongly logical minds were bound to deviate to one side or the other of the approved faith. Another chapter that is highly illuminating points out the little understood distinctions between Arianism and Unitarianism.

Dr. Jones, who is a professor at Haverford and is well known as a leader of the Friends, is both a philosopher and a student of church history. It is significant that he is one of the few Americans who have been invited to contribute to the "Living Church" series which the George H. Doran Company is issuing in this country. In "The Church's Debt to Heretics" he always seeks to be fair, fair to the Catholic Church as well as to the various heresies. Students of church history, as well as those whose familiarity with the subject is meager, will find his book, to use a trite phrase justly, both interesting and valuable.

* *

The Lion in His Den

By Lynn Harold Hough. The Association Press. $1.75.

When we read in the *Christian Century* a few of the sketches included in this book, it seemed obvious that Dr. Hough had invented the Lion, this strong-willed, fine-minded, good-hearted invalid, as a convenient and pleasant literary device. Reading the many dialogues which the book contains, however, gives such a convincing impression of the Lion's personality that we have almost come to believe that the Lion lives. But whether there is a Lion or not, we have in this book the result of wide reading and careful reflection.

With the Lion Dr. Hough, who is a Detroit minister and one of the preachers on the *Christian Century's* list of the twenty-five best, discusses books and men. F. S. Marvin, Glenn Gaius Atkins, Stuart Pratt Sherman, J. St. Lo Strachey are representatively diverse authors selected from the forty or fifty discussed. Each dialogue contains only three or four

pages, but in each there is wise criticism.

Since for the most part the books selected for comment are books which the author likes, he finds little difficulty in saying agreeable things about them. Moreover, the essays are so brief that there is space only for comment on some single aspect of each book. Dr. Hough tends, however, to be appreciative, and one finds him generous with praise. Although it can not be said that the book is well written, it has a sparkle which makes it easy to read.

* *

Brief Comments on Brief Books

The Negro Around the World. By Willard Price. George H. Doran Company. $.75.

Psychological Origin and Nature of Religion. By James Leuba. The Open Court Publishing Company. $.60.

Life and Ministry of Jesus. By Rudolf Otto. The Open Court Publishing Company. $.50.

The Religion of Science. By Paul Carus. The Open Court Publishing Company. $.50.

Literature of the New Testament. By H. R. and C. E. Purinton. Charles Scribner's Sons. $1.25.

As readers of this page are aware, we have a fondness for little books, not only because they are frequently very meaty, but also because they fit comfortably into one's pocket whence they may be drawn when a half-hour ride or a twenty-minute wait provides the opportunity. But they have other advantages as well. When one is establishing one's household goods and chattels in a new domicile, and when the publishers' autumnal frenzy has resulted in a pile of long and learned tomes all to be reviewed in as short a space of time as possible, it is convenient and it is refreshing to pick up five books only one of which is over one hundred pages long. Fortunately the average reader will be disturbed neither by the exigencies of settling nor by the necessity of reading many lengthy volumes, but he too will find pleasure and instruction in these little books.

The first is Willard Price's "The Negro Around the World." Price is the author of one of the best mission study books ever published, "Ancient Peoples at New Tasks." In this little volume he has produced a hasty survey of the conditions of Negro life in Africa, in the West Indies, and in America. He speaks of idleness and superstition in Africa, of the place of woman, of the corrupting influence of Mohammedanism, of the need for medical service and education. The chapters on the Negro in the West Indies touch upon a little known aspect of Negro life, though Mr. Price is much too complacent in his attitude toward American rule in Haiti. The chapter on the Negro in America pays tribute to the amazing advances of the race in this country, and the achievements of the black people here seem all the more remarkable by virtue of the contrast which the preceding chapters afford. In the concluding chapter Mr. Price speaks of two characteristics of the black race, their amazing fertility and their astonishing response to civilizing influences. On education and religion he bases his hope for the future. One rather wishes that he had added birth control.

From Mr. Price's book on the Negro we turn to a group of three books on religion, all published by the Open Court Company and none of them new. They have come our way, however, and we are glad to review them. The first is James Leuba's "Psychological Origin of Religion." Leuba, who is well known for his many treatises on the psychology of religion, seeks in this little book to show what religion is and how it originated. He criticises several definitions of religion, maintaining that they do not show an understanding of the fundamentals of psychology. He himself insists that both thinking and feeling are largely subordinate to desiring, a position which shows him to be in accord with James's pragmatism and Dewey's functionalism. In analyzing types of behavior he finds three classes: mechanical behavior, coercitive behavior or magic, and anthropopathic behavior, which includes religion. He is very careful to show that animal behavior is of the first type, and he is equally careful to distinguish between magic and religion, controverting Frazer's theory that religion issued from magic. He points out how, in the course of savage life, a belief in unseen beings possessed of feelings like those of men might have arisen, but he insists that such a belief is not religion. Religion, he says, must include "a belief in a great and superior psychic power, whether personal or not, and a dynamic relation, formal and organized or otherwise, between man and that Higher Power tending to the preservation, the increase, and the ennobling of life." By offering a clear-cut theory of the essential character of religion, quite as much as by suggesting how religion is rooted in human nature, the book tends to sharpen our thinking upon this theme.

On a related theme is Dr. Otto's "Life and Ministry of Jesus," a book which is more than twenty years old and represents, so far as we know, the author's first literary venture. Dr. Ootto's visit of a year or so ago to this country and the respect generally accorded his recent book, "The Idea of the Holy," might well lead to a revival of interest in his earlier work. "The Life and Ministry of Jesus" is an almost perfect type of the biography of Jesus written from a liberal point of view. It begins with an account of the sources, continues by attempting to distinguish between fact and legend, while admitting that an element of mystery may justly be preserved, continues further by trying to show wherein the teaching of Jesus differs from that of his predecessors and contemporaries, and concludes by paying tribute to the greatness of Jesus, solemnly affirming that the critical approach in no way diminishes our estimate of Jesus' character. Is not this the formula for most of the liberal, scholarly lives of Jesus that have appeared in the last quarter century? The more sensational biographies, such as those of Papini and Barton, jazzed the formula a good bit, but to get the new they sacrificed the true. The formula stands the test of time, and it is to Otto's credit that he discovered it fairly early in the game and made it the backbone of an eighty-page book instead of a three-hundred-page one.

Dr. Carus, presiding genius of the Open Court Company during his lifetime, consecrated his life and the company to propagandizing for the religion of science. Professor Leuba's book, reviewed above, is one of a series on religions ancient and modern, Dr. Otto's book one of a series on Christianity. Many of the books the company issued were reprints from foreign books, and their list includes paper-covered volumes by Kant, Descartes, Hume, and many other philosophers, whose works are thus made available at a low price. Among contemporary philosophers Russell, Boutroux, and Alexander have books in the Open Court catalog, and the company issues two periodicals as well. At his death in 1919 Dr. Carus left a fund to establish a lectureship, and John Dewey's "Experience and Nature" (reviewed August 8, 1925), was the first book to be published on this foundation.

It is natural that Dr. Carus, having all his life expounded "the science of religion and the religion of science," should have devoted at least one of his many books explicitly to this theme. "The Religion of Science" is his statement of faith, very simply written, almost in the form of a catechism, but bearing witness to a deep attachment to truth and a fine respect for religion. In common with most men who seek to reconcile what seem to be hostile attitudes toward life, Dr. Carus sometimes came dangerously near to disingenuous ambiguity. His account of God, of the soul, and of immortality could not wholly please Christians, nor could it entirely meet the approval of scientists and philosophers. Like all middle courses his was bound to receive criticism, in large measure just, from both wings. The book is unsatisfactory, which is not surprising, for no one has successfully accomplished the synthesis of science and religion. Dr. Carus came nearer to achieving that synthesis in his life than he did in his book, but the book is none the less a

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

KINDERGARTEN REPORT FROM INMAN'S CHAPEL

The Kindergarten Summer School at Inman's Chapel opened May 25 with Miss Powell and I as teachers. The enrollment for the first day was about thirty, but for a few days the enrollment increased rapidly until our number reached fifty. We then felt the need of another teacher, as the children were different sizes and ages ranging from four to thirteen years old.

On Wednesday evening, May 27, Miss Powell and I walked over to Mr. Allen's to ask Rhonnie, his young daughter, to help us teach. Miss Allen had assisted with the work a few days last summer and was fairly familiar with it. We then organized the work and divided it up into three sections. Miss Powell took the section of advanced pupils down to the front porch of the "Manse" for instruction in reading, arithmetic, healthy living, geography and mission study. Miss Allen and I kept the kindergarten and first grade children in the chapel for instruction. Most of Miss Allen's work was supervising the busy work of the kindergarten class.

I taught the first, second and third grade section Palmer writing. I also started the small children in number work.

Miss Nita Williams of Greensboro, N. C., came to help us at the beginning of the third week. After this I devoted most of my time to drawing and handwork and two first grade classes in reading.

I taught drawing and handwork to all the children in school. Miss Powell wanted this phase of the work stressed because the children get little instruction in these subjects in the public schools of the country. To make it possible for me to teach these subjects to all the children, Miss Powell and I exchanged classes three periods a day.

Miss Williams devoted most of her time to music and physical education. She taught the children songs, singing games and physical exercises set to music. She also assisted with the other work whenever needed.

I feel that the Kindergarten has accomplished a great deal with four teachers this summer. The children of the Kindergarten age learned to count, make simply constructed baskets, boxes, etc., to use crayons, to sing, to play ring games and some to read. The drawing and handwork of all the children made a very creditable exhibition. During the term three sandtables were worked out by the larger children after a thorough study of the subjects with Miss Powell. Candy boxes were made from construction paper and decorated. Writing pads, flower baskets, boxes, and a four-room doll house were made.

I had a sewing class, composed of the larger girls. The class met once a week. Each girl in the class made a simple gingham dress.

In comparing these children in the mountains with the farming class and mill village children in other sections where I have taught, I find that the mountain children reach just as high an average of intelligence. They are obedient and peaceable, and easily controlled. They are interested and in earnest about their studies and it is these qualities in children that make teaching a pleasure.

The spirit of co-operation among the parents is clearly shown by the fact that children came a mile and a half and two miles to school. Most of the families were large and the mothers had to make sacrifices to send their children regularly.

Miss Powell is rendering a great service to the people of the community by furnishing them books and magazines to read. During the two months I was there hardly a day passed, except Sunday, that some one did not come to get books or magazines.

I enjoyed teaching in the mountains two months. I love the people and was inspired by the wonderful scenery.

Annie Maxwell.

Outlaw's Bridge Church.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE SYRACUSE COMMITTEES

The committees for the Syracuse Convention will do their tasks largely in advance, thus making certain that business will be expedited. Among the members will be the following:

Auditing: Rev. Leroy W. Coons, D. D., Miss Alice G. Enbom and Miss Dora Brown, all of Massachusetts.

Nominating: Rev. Ray D. Cranmer, Illinois, Rev. H. H. Niles, Colorado, Mrs. Theodore A. Fischer, Connecticut, Rev. Hazel I. Kirk, Massachusetts, and Rev. D. S. Willson, Pennsylvania.

Recommendations and Resolutions: Rev. John M. Ratcliff, Massachusetts, Mr. Carl Senn, Ohio, Rev. W. J. Metz, New York, Mrs. Sarah Morgan Mercer, New Hampshire, Mrs. Agnes Savage, Minnesota, Mr. M. C. Lovell, Vermont, Mr. Jason Moore, Michigan, Mr. Ralph Jacobi, California, and Mrs. Stanley Manning, Maine.

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HERE'S ENTERPRISE AND CO-OPERATION

The *Universalist Leader* is to print an extended report of our Syracuse Convention and have the papers ready for distribution during the meetings of the other denominational bodies. That shows the spirit—the spirit that wins friends and the spirit that wins the day.

* *

WHAT ABOUT JAPAN SUNDAY?

Our Association reminds our schools that there are three boxes of Japanese curios at Headquarters that may be borrowed. During the past year these boxes have traveled to many places and always with the report following of pleasure in seeing their contents and added interest in our over-seas work.

We also have *three* stereopticon talks, two of them new this year. These new talks will be ready early in November. It is necessary to speak promptly if you desire either a box or a stereopticon talk. However, it is timely to use either during any month in the year and not simply at the time of the Japan offering.

* *

CERTAINLY THEY'LL HELP

A good many cards are coming to headquarters with the heading "Certainly We'll Help at Syracuse." They come from schools that do not expect to be represented at our convention but that, nevertheless, desire to contribute when the great offering is taken. So they authorize us to pledge in their behalf. Blessings on these dear, faithful friends, absent in body, but present in thought and effort. Surely they will have a part in the convention.

* *

MISS EARLE BEGINS

On the first of October Rev. A. Gertrude Earle began her engagement as a regular, full-time employee of the General Sunday School Association. Everybody rejoices. This addition to our staff has been made after careful consideration of our increasing work and after consultation with the Trustees of the General Convention. Miss Earle will spend most of the month of October in New York State, being at Nunda between the state and national conventions.

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UNIVERSALIST SABBATH SCHOOL UNION

The Universalist church school workers of Boston and vicinity are to have a delightful season under the leadership of Mrs. Friend and her fellow-officers. The first meeting was held at Wakefield on Oct. 7, Prof. O. W. Warmingham giving the first of three lectures on "The Scope and Content of Religious Education." The three subjects for the course are "The Meaning of Religious Education," "The Method of Religious Education," and "The Result of Religious Education."

Among Our Churches

Church News and Interests

PERSONALS

Rev. Clinton Scott of Los Angeles has suffered a heavy bereavement in the death of his wife after months of illness. Mrs. Scott died Sept. 21.

Dr. C. Ellwood Nash of Los Angeles, California, visited Universalist Headquarters Sept. 30, and received a hearty welcome from old friends and comrades.

Rev. Dwight A. Ball of Winter Hill underwent a preliminary operation at the Massachusetts General Hospital Sept. 28, and is doing well. A more complete operation is to follow soon.

Rev. W. D. Harrington, editor of the *Washington County Gazette* and *Nashville Republican* of Ashley, Illinois, and pastor of the Waltonville and Rose Hill Universalist churches, obtained a scoop in the announcing of the marriage of Harvey McGowen and Miss Edith Elliston, reported in another column, through their coming to the editorial offices for the ceremony just as the paper was going to press.

Rev. Arnold S. Yantis, having completed a pastorate of ten years in Manchester, N. H., has resigned to accept a call to St. Paul's Universalist Church, Rutland, Vermont.

Rev. L. Griswold Williams, minister of the Church of Our Father, Reading, Pal, who has been spending most of the summer in Denver, Colorado, and Sante Fe, New Mexico, undergoing treatment for sinus and throat infections, returned to his duties the first Sunday in October.

Rev. Elmer D. Colcord, pastor of the Second Universalist Church of Springfield, Mass., has accepted a position as professor of Psychology at the International Young Men's Christian Association College (Springfield College), succeeding Dr. George E. Dawson, Ph. D., who has retired from college work to devote his entire time to the field of psycho-technology.

Rev. Charles H. Pennoyer has been elected one of the National Honorary Advisory Board of the Science League of America.

Our attention has been called to the fact that in the brief account of the golden wedding of Rev. and Mrs. Elbert W. Whitney published last week no mention was made of Mr. Whitney's seven years' pastorate in Brattleboro, Vt. This was one of the most vital and constructive of Mr. Whitney's pastorates.

The death of Frank L. Barnes made vacant the vice-presidency of the Massachusetts Convention. Samuel T. Cushing has been chosen by the Executive Committee as vice-president, while the place of Mr. Cushing as trustee has been filled by the election of Arthur W. Pinkham of Lynn.

Mrs. Maude B. Foster, who recently contributed two interesting articles to the *Universalist Leader* on experiences in England, was engaged during her stay there in story telling and pageantry work for the Midland Association of Unitarians and Presbyterians.

Rev. Samuel Gilbert Ayres, D. D., of the Beacon Universalist Church of Brookline will be installed Sunday Nov. 1 at 4 p. m.

Mr. James E. Philoom, a member of the Universalist Church at Auburn, Me., visited Headquarters on Oct. 3.

OUR HEADQUARTERS STAFF

Miss Mary Slaughter of the General Sunday School Association has been spending the past few weeks in Peoria, Ill. The church school opened with 225 present, the largest attendance on record, in spite of its being a rainy day.

Dr. John Smith Lowe has just returned from the Kentucky Convention. He also attended the Maine and New Hampshire Conventions. He was at Harrisville, R. I., on Sept. 26 for the dedication of the new organ in the Universalist church there.

Dr. Harold Marshall has returned from the Maine and Illinois Conventions.

Indiana

Indianapolis.—Rev. Fred A. Line, pastor. Home-coming Day is an institution in the Universalist churches of Indiana. Home-coming services were held in the Indianapolis church Sunday, Sept. 27. We had the largest attendance both at Sunday school and church that we have had since the new pastorate began, despite a heavy rain. Following the morning service the ladies served dinner in the basement of the church. During the afternoon a reception was tendered the new pastor and his family, at which a most interesting program was given. Dr. Frank Wicks of the Unitarian church and Rev. Mr. Corghan of the Congregational church were present and gave talks. Mr. Line is to be formally installed as pastor of the Indianapolis and Oaklandon Universalist churches Sunday evening, Oct 11.

Massachusetts

Arlington.—Rev. Charles F. Patterson, pastor. Something unusual has just occurred with the Protestant churches in Arlington. On Sunday evening, Sept. 27, ten churches united in a big service of common worship, held in Robbins' Memorial Town Hall. The large auditorium was completely filled. All of the ten ministers had parts in the order, the sermon, the chief part of the program, being given by Rev. Charles F. Patterson, minister of the Universalist church. Our new parish house is rising steadily. When completed, it will cost about $30,000, and will be equipped for every kind of service which the modern church is supposed to render.

Somerville, First.—Rev. G. E. Leighton, D. D., pastor. Oct. 27 was Rally Sunday at this church. Three minute addresses were made by the heads of the different departments, the Y. P. C. U., Sunday school, Woman's Union, Men's Club, and Parish Committee, setting forth the ideals and desires of these parts of the church. Dr. Leighton gave an eloquent sermon on "Rallying for a Purpose," and two solos, "Trust in the Lord," by Handel, and "The Penitent," given by the soloist, Miss Stella Robertson, mezzo-contralto, added much to the beauty of the service.

Everett.—Rev. U. S. Milburn, pastor. The church building has recently been painted and otherwise put in first class condition. This section of Everett with its new high school building and its new Masonic Temple required that our church should come up to the fresh surroundings. The work this fall starts off happily and vigorously.

Saugus.—Rev. E. V. Stevens, pastor. The annual budget meeting of the parish was held on Friday evening, Oct. 2. There were about one hundred present. Reports of the financial condition were made and the new budget presented. The budget is considerably larger than last year yet it was accepted by the society unanimously. The salary of the minister, increased last year, has been increased again by $200 this year. Rev. A. Gertrude Earle, Field Worker for the General Sunday School Association, and Dr. Coons, State Superintendent, were guests and speakers.

North Carolina

Red Hill.—On Sept. 22, sixteen young men and women were added to the membership of this church as a result of a series of meetings. Rev. George Wood, recently located as pastor at Kinston, preached and assisted in these meetings.

* *

INTERDENOMINATIONAL STUDENT CONFERENCE

The Interdenominational Student Conference, an expression of the emerging American Christian Youth Movement, will meet in Evanston, Ill., from Dec. 29 to Jan. 1.

It is the firm conviction of the student group planning this conference that a start can be made right away toward realizing the ideals which past conferences have merely discussed. They are planning a conference on ways and means of acting through the church. This purpose will be reflected in the program of the con-

ference. There will be a careful inquiry into the methods of the church in the several denominations and in the co-operating organizations of churches. There will be discussion of what the church is doing and can do to solve the problems of race, war, industry, methods in higher education, the Christian motive in the choice of life work. The vital difference between this discussion and that of previous conferences will be this: the inquiry will be for the purpose of action and not discussion for its own sake.

* *

DEDICATION OF A NEW CHURCH

The dedication of the Church of the Redemption, corner of Ipswich and Boylston Streets, Boston, will occur on Sunday, October 18. The minister, Dr. Roblin, will give the dedicatory sermon. A service will also be held on the evening of the 18th.

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CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,885
Red Hill, N. C.	16
Total	1,901

CHRISTENINGS

Previously reported, 744. Norwalk, Ohio, 1. Total, 745.

* *

CONGRESS ON PEACE AND SECURITY

Preparations now being completed for the Tenth Annual Meeting of the American Council of the World Alliance for International Friendship through the Churches, to be held in Detroit Nov. 10, 11, and 12, point to the largest gathering of church leaders in the history of this organization. The meeting will be known as the "Congress on Peace and Security." As such it is sure to gain impetus from the renewed interest in disarmament, from the French demands for international guarantees of national security, from the approaching sessions of the Interparliamentary Union, and the approaching debate on the World Court question at Washington. Anticipating this situation, the organizers of the meeting have obtained speakers well qualified to treat the different aspects of the international peace question.

Sub-topics include the "Question of Sanctions," "Use of Armed Force," "Economic Boycott," "World Court," "Security in the Pacific" and the broader question of "National Security and World Peace." These subjects will be handled by speakers of international reputation in this field—such men and women as Hugh Edwards, member of the British Parliament; David Hunter Miller, author of the Geneva Protocol; Prof. James T. Shotwell, who drafted the Disarmament Plan now under consideration by the League of Nations; Mrs. Carrie Chapman Catt, foremost figure in the feminist movement; Bishop Charles H. Brent of Buffalo; Bishop Motoda of Japan; Fred B. Smith, the militant layman; the Rev. Nehemiah Boynton, recently chosen chairman of the International Committee of the World Alliance; Theodore Marburg, formerly Minister to Belgium; Father John A. Ryan of National Catholic Welfare Council, and Rabbi Lyons.

The international character of the meeting will be emphasized by the presence of representatives from a number of the twenty-nine national councils of the organization. The new council recently established in Australia will be one of those represented, as will also the Japanese council.

One of the most interesting features will be reports from the Universal Christian Conference on Life and Work held during August at Stockholm, and from the international meeting of the World Alliance which preceded the Conference.

* *

TESTIMONIAL TO DR. J. S. COOK

At the Illinois State Convention an engrossed testimonial was presented to Dr. John S. Cook, in recognition of "the long and valued service" of Dr. and Mrs. Cook to the Convention. The testimonial reads in part as follows:

"When a faithful, loyal, consecrated servant of the church decides to retire from the active duties of a long and successful task, it is both a privilege and a pleasure to give such service public recognition.

"Nothing that the Illinois Universalist Convention can do would even remotely measure their appreciation of the extensive work of Dr. John S. Cook and nothing that the Convention can say would adequately express their love for the man and his devoted, helpful wife."

* *

DEATH OF CATHERINE M. OSBORN

A letter from Miss M. Agnes Hathaway, dated Sept. 30, says:

"News has just reached me of the death of Catherine M. Osborn, for twenty-seven years our missionary to Japan, founder of the Blackmer Home and for many years at the head of the women's work."

Miss Hathaway enclosed a sketch of Miss Osborn's life, which will appear in a later issue.

* *

WEEK-DAY SERVICES AT KING'S CHAPEL

Each Monday in October there will be an organ recital by Raymond C. Robinson at 12.15. The other days of the week there will be ten minutes of music followed by a brief service and address. Dr. John Smith Lowe, General Superintendent of the Universalist Church, spoke at the noon service on Oct. 9. Oct. 13-16 the speaker will be Rev. Charles N. Arbuckle, D. D., of the First Baptist Church of Newton, Mass.; Oct. 20-23 Rev. Hilary Richardson of the First (Unitarian) Congregational Church, Yonkers, N. Y., and Oct. 27-30 Rev. Robert R. Wicks, of the Second Congregational Church, Holyoke, Mass.

* *

THE PASTOR'S OFFICE

The Dean of the Boston University School of Religious Education writes us that, in keeping with the desire of the school to render the largest possible service to the churches of Greater Boston, they are throwing open many of their collegiate and professional courses to church workers who are able to give only a portion of their time to study, and calls particular attention to a new course this year on "The Pastor's Office," which has been planned for church secretaries who wish special training for the practical work which they are called upon to do as pastors' secretaries and general church workers.

The following is the catalogue description of the course:

"This course will study the organization, equipment, and administration of the pastor's office from the standpoint of the pastor's secretary. It will deal with records, reports, correspondence, finance, personal relationships, and other problems and duties incident to a well-regulated and efficient church office."

The course will be given on the first semester on Wednesdays and Fridays at 9.30 a. m. It is a regular credit course and the tuition fee for the semester is $20. Communications should be sent to the Boston University School of Religious Education, 20 Beacon Street, Boston.

* *

SUSQUEHANNA ASSOCIATION

The 91st annual session of the Susquehanna Universalist Association was held at Brooklyn, Penn., Sept. 26 and 27. Delegates from the following churches were in attendance: Scranton, Gibson, Fleetville, Nicholson, Hopbottom, Kingsley and Brooklyn. Miss Ellis and Rev. Harry Adams Hersey were given the privileges of delegates-at-large.

The Association meetings opened with devotional services conducted by Rev. R. S. Kellerman. A business meeting followed, the following officers being elected for the coming year: President, A. F. Hobbs of La Plume; vice-president, Walter Stephens, Brooklyn; secretary, Miss Alma Goodrich, Kingsley; treasurer, Miss Nichols, Scranton.

On Saturday afternoon the ministers of the Association churches gave a series of short addresses on "Things Vital to Universalists," and Rev. Harry Adams Hersey gave an interesting summary of the "Development of Organization in Our Church." The Saturday evening service was in charge of young people from the Scranton church. They gave a number of fine addresses on the general topic, "Youth and To-morrow."

On Sunday morning a series of short addresses by Mrs. W. W. Wolfe of Brooklyn, Walter Stephens of Brooklyn, and J. L. Tiffany of Nicholson preceded the devotional service. Rev. Walter W. Wolfe of Brooklyn preached the occasional sermon. The communion service followed the devotional service, Rev. R. S. Kellerman in charge. The afternoon session was in charge of Mrs. Lillian Smith, the superintendent of the Brooklyn Sunday school. The Sunday schools of the Association rendered an attractive program. At the evening service Miss Jennie Lois Ellis was ordained to the ministry of our church. Rev. Harry Adams Hersey of Canton, N. Y., preached the sermon and Dr. William McGlauflin of Scranton had charge of the ordination.

These meetings were the largest Susquehanna Association meetings held for many years, and the large numbers attending, and the enthusiastic spirit prevailing, made the meetings assume the proportions of a State Convention.

* *

BOOK REVIEWS

(Continued from page 25)

sincere effort and therefore commendable.

The Purintons' book on the New Testament continues Prof. H. R. Purinton's earlier work on the Old Testament, which it resembles in that it is a very elementary but, for its purpose, excellent approach to the subject. The authors have employed the brief space at their disposal effectively, using information from many sources to enrich their commentary on the various books of the New Testament. For high school students the interesting style, the effective chapter and paragraph headings, and the striking easily remembered descriptive phrases should make the book easy to read, even as the scholarship of the authors make it valuable.

Notices

PUBLIC MEETING

Public Meeting of Woman's Universalist Missionary Society of Massachusetts at Haverhill, Oct. 29, 1925.

* *

THE UNIVERSALIST COMRADES

National Order, Official Call

The fourth biennial session of the Order of Universalist Comrades will be held at the First Universalist Church, Syracuse, N. Y., Wednesday, Oct. 21, 1925, at 9 a. m., to act upon reports and to transact any other business that may legally come before the session.

Alvar W. Polk, Secretary.

* *

MERRIMAC VALLEY CONFERENCE

Program of the Merrimac Valley Conference, to be held in the First Universalist Church, Lawrence, Mass., on Wednesday, Oct. 14, 1925:

10.45 a. m. Praise service conducted by Rev. H. W. Haynes of Lowell. Welcome by the president of the Conference, Rev. Isaac Smith of Lowell. Sermon by Rev. Hervey H. Hoyt of Waltham. Subject: "Universalism: Not a Dogma but a Life."

12.15. Dinner at 35 cents per plate.

1.30 p. m. Business meeting including the election of officers. Address by the State Superintendent, Rev. Leroy W. Coons, D. D., Boston. Subject: "A Message for the State Convention." Address by the Rev. Egbert W. A. Jenkinson of Methuen. Subject, "Impressions of the Religious Life of England."

H. B. Collins, Secretary.

* *

GENERAL CONVENTION COMMITTEES

Following are the names of committee members appointed who have accepted to date. Any one having matters of interest to be presented to these committees, may send them to any of the members named.

Committee on Official Reports:

Walter Gabell, Chairman, Northern Central Trust Company, Broad Street and Erie Avenue, Philadelphia, Pa.

Mrs. Harry Westbrook Reed, 508 Washington Street, Watertown, N. Y.

Mrs. Theresa Homet Patterson, 544 S. El Molino Avenue, Pasadena, Cal.

Stanley S. Staring, Minneapolis, Minn.

Rev. R. H. McLaughlin, Hartford, Connecticut.

Rev. A. W. Grose, 2744 Bedford Avenue, Brooklyn, New York.

Mr. Victor Friend, Melrose, Mass.

Rev. W. H. Macpherson, 523 W. Marion Street, Joliet, Illinois.

Committee on Resolutions:

H. W. Morris, 205 Barrington St.,Rochester, N. Y.

Rev. E. D. Ellenwood, 103 Woodland Road, Woonsocket, R. I.

Rev. Harold H. Niles, Denver, Colorado.

Mr. Stanley D. Tilney, 108 South LaSalle Street, Chicago, Ill.

Committee on Nominations:

Rev. George Cross Baner, chairman, 798 West Exchange Street, Akron, Ohio.

Mrs. Stella M. Cushing, 9 Cliff St., Arlington Heights, Mass.

Mr. Robert L. Whitney, Marlboro, N. H.

Rev. George A. Gay, Camp Hill, Ala.

Cornelius A. Parker, 14 Beacon St., Boston.

* *

HOTELS AT SYRACUSE

With the publication of the list of hotels offered by the Convention Committee for the General Convention at Syracuse, our people will begin to move actively in the matter.

Three other conventions will be in Syracuse at the same time. It therefore is important for delegates to make reservations.

Syracuse Hotels

Hotel Syracuse. Shower bath, single, $3; double, $4. Tub bath, single, $4; double, $5.

The Onondaga. Without bath, single, $2; double, $3.50. With bath, single, $3; double, $5.

The Yates. Without bath, single, $2; double, $3.50. With bath, single, $2.75; double, $4.

Hotel Truax. Without bath, single, $2; double, $3. With bath, single, $3; double, $4.

The Mizpah. Without bath, single, $1.50 up; double, $2.75 up. With bath, single, $2.50; double, $4 up.

The New Jefferson. Without bath, single, $2; double, $3. With bath, single, $2.50; double, $4.

Hotel Seymour. Without bath, single, $1.50; double, $2.50. With bath, single, $2.50; double, $3.50.

New Hotel Winchester. Without bath, single, $1.50; double, $2.50 up. With bath, single, $2.50; double, $4.

Hotel Howard. Without bath, single, $1.50; double, $2. With bath, single, $2; double, $3.50.

Empire Hotel. One dollar and a quarter per person, per night. Accommodations for 150.

Hotel St. Cloud. Without bath, single, $1.50 up; double, $3. With bath, single, $2.50; double, $4.

Y. M. C. A. $1.25, $1.50 per day per person. Double rooms, $2.50.

Y. W. C. A. $1.50 per night. $10 per week (single). $1.25 per night. $8 per week (double).

The LaFayette. $1.50 per person. Double room, $2, $3.50.

The Wolcott. $2 per person. Double room, $3.

The committee is securing rooms in private homes for which a minimum charge will be made of $1 a day per person.

The above list of hotels represents nearly three thousand rooms. The first seven represent two thousand rooms, and all are within four blocks of the First Universalist Church. The whole fifteen hotels are within six blocks of the church. Convention headquarters will be at the church. The best service will be rendered if all hotel reservations are made through our committee. Syracuse is a convention city. October is a convention month. Reservations should be made as soon as possible in order to insure comfort. Address all communications to

Hotel Committee,
First Universalist Church,
Syracuse, New York.

We are thoroughly organized, and if those who write for reservations will be *specific* and *accurate* our committee will attend to the rest of the necessary details.

* *

UNIVERSALIST CONVENTIONS—SYRACUSE, NEW YORK

October 17-25, 1925

Reduced Railroad Fares:

The railroads have granted a reduced rate of one and one-half fares for the round-trip to the Conventions at Syracuse, provided at least 250 certificates are turned in to the Transportation Agent at Syracuse.

Below is given a list of fares one-way and round-trip at the reduced rate:

	Single Trip	Round Trip
Denver, Colo.	$61.46	$92.19
Omaha, Neb.	42.11	63.17
Minneapolis, Minn.	38.64	58.26
Detroit, Mich.	14.37	21.56
Cleveland, Ohio	11.93	17.90
Cincinnati, Ohio	21.08	31.62
New York, N. Y.	10.45	16.68
Boston, Mass.	12.55	18.83
Portland, Me.	16.47	24.71
Chicago, Ill., via N. Y. C.	24.18	36.27
Philadelphia, Pa., via P. & R. through Bethlehem or Lehigh Valley through Auburn	11.11	16.67
Philadelphia, Pa., via New York City, and N. Y. C. R. R.	14.64	21.96
Washington, D. C., via Auburn or Canandaigua	14.34	21.51
Washington, D. C., via New York City and N. Y. C.	18.59	27.85
Atlanta, Ga., via Cincinnati and N. Y. C. lines	36.05	54.08

Rates from places not listed may be obtained from the local ticket agent.

Be sure to ask for *Certificate* to the Universalist General Convention when buying your ticket to Syracuse or you can not get the reduced fare. Further information regarding the Certificate Plan may be secured by writing to Rev. L. Ward Brigham, D. D., Transportation Agent, 6010 Dorchester Avenue, Chicago, Illinois, or Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

UNIVERSALIST GENERAL CONVENTION

Syracuse, New York, Oct. 21-25, 1925

The biennial session of the Universalist General Convention will be held in the First Universalist Church, Syracuse, New York, beginning Wednesday, October 21, 1925, for the receiving of reports and the transaction of such business as may legally come before the Convention.

Roger F. Etz, Secretary.

* *

OFFICIAL CALL

The thirteenth annual convention of the General Sunday School Association of the Universalist Church will be held at Syracuse, New York, on Monday, Oct. 19, beginning at 10 o'clock. Officers will be elected and important policies will be determined. In connection with this gathering devotional and educational meetings will be held, commencing on Saturday morning, Oct. 17, and closing on Tuesday evening, Oct. 20.

Carl A. Hempel, Secretary.

* *

OFFICIAL CALL

The forty-fifth Convention of the Women's National Missionary Association will be held in the First Universalist Church in Syracuse, N. Y., on Wednesday, Oct. 21, 1925, for the receiving of re-

ports for the two years past, the election of officers and the transaction of such other business as may legally come before it.

Mrs. W. R. Corlett,
Recording Secretary.

* *

GENERAL CONVENTION

Proposed Amendment to Article 4 of the Laws of Fellowship

Notice is hereby given that at the session of the General Convention to be held in Syracuse, Oct. 21-25, 1925, the following amendment to the Laws of Fellowship, Section 5 of Article 4, will be offered.

"Any federated, union or other parish formed by the combination of two or more denominational organizations, one of which has been in the Universalist Fellowship, may be granted fellowship by the Convention having jurisdiction upon the recommendation of its Committee on Fellowship (See Art. III, Section 1); and the parish receiving such fellowship shall be entitled to all of the rights and privileges of full fellowship, provided that all other legal requirements are fulfilled."

To make such verbal changes in other sections of the Laws of Fellowship as may be necessary to conform to this amendment if adopted.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION

The Program at Syracuse

Saturday, Oct. 17.—10 a. m. Devotional meeting. 10.15. Institute, "The Old Testament in the Church School," Rev. H. P. Morrell. 11.05. Institute, "A Modern Curriculum for a Modern School," Rev. Laura Bowman Galer. 1.45 p. m. Service of song. 2. Conference, "Some Things Well Done," Rev. G. E. Huntley, D. D. 4. Institute, "The Time Element in the Sunday School," Professor Bruce W. Brotherston. 4.45. Prayer service.

Sunday, Oct. 18.—10.30 a. m. Worship. Occasional sermon by Rev. H. W. Reed, D. D. 12 m. Sunday school in charge of Mrs. Lillian C. Shaw. 7.15 p. m. Address, "Pageantry in Religious Education," Miss Mary F. Slaughter. 7.45. Pageant by Syracuse Sunday school under direction of Mrs. Clara A. King.

Monday, Oct. 19.—9.30 a. m. Institute, "The New Testament in the Church School," Rev. H. P. Morrell. 10.15. Business session. 1.45 p. m. Business session. 3.45. Institute, "Missionary Education," Mrs. J. W. Vallentyne. 4.20. Address, "The Child's Personality and How to Approach It," Rev. Effie M. Jones, D. D. 7.30. Address, "Challenged," Rev. A. Gertrude Earle. 8. Address, "Youth in a New Era," Mr. Thomas Que Harrison.

Tuesday, Oct. 20.—9.30 a. m. Group conference, "The Superintendent and His Task," Mr. A. H. Homans. Group conference, "The Little Children," Mrs. Mary I. Chamberlain. 10.30. Group conference. "Dramatics in Religious Education," Mrs. Clara A. King. Group conference, "The Successful Home Department," Miss Grace A. Rice. 2 p. m. Group conference, "The Church School Money," Mr. Carl A. Hempel. Group conference, "The Junior Group," Mrs. Josephine Folsom. 3. Group conference, "The Organized Class," Miss Inez E. Warner. Group conference, "The Young People," Miss Alice G. Enbom. (Note: These conferences, coming at the same time as the ministers' meeting, are not open to clergymen.) 7. Devotional service. 7.15. A Friendly Word from the General Convention, Rev. J. M. Atwood, D. D. 7.30. Securing the Sinews of War, Rev. F. W. Gibbs. 8. Address, "Building the Church of To-morrow," Rev. A. W. Beaven, D. D.

* *

MINISTERS—ATTENTION!

The last item on the program for Ministers' Day at the Syracuse Convention is a brief consideration of International Relations. Obviously in ten or fifteen minutes the various phases of this tremendously vital problem can not even be mentioned.

It seems far better to use all the time available for a Forum. Every one of you has in his mind queries concerning the relations of nations, and the methods by which disputes might be settled amicably and conflicts avoided; you see also the difficulties that oppose the establishment of a working co-operation.

In the many sessions of the Eddy Seminar this summer, even more valuable than the lectures themselves have been the question periods.

If you desire that the time allotted to this subject shall be devoted entirely to a Forum, will you not send your questions to me at 1314 Mentor St., Philadelphia?

H. E. Benton.

* *

WISCONSIN STATE CONVENTION

The seventy-fifth annual session of the Wisconsin Universalist Convention and auxiliary bodies will be held in Monroe, Wis., Oct. 13, 14, 1925, for the election of officers, reports of committees, and any other legal business which may come before it for consideration.

Luther Riley Robinson, Secretary.

* *

ALABAMA UNIVERSALIST CONVENTION

The Alabama Universalist Convention will meet at Camp Hill, Ala., in accordance with the order of the Board of Trustees, Nov. 12, 13, 14, 15, for the transaction of such business as may be brought before it.

Jas. L. Miller, Secretary.

* *

WANTED

A few copies each of the following books for distribution among people wanting to study Universalism from a Bible standpoint: "Universalist Book of Reference," "Bible Proof," "Bible Threatenings," "Bible Hell," etc., etc. If you can't contribute to the cause, write me price and condition of books.

R. L. Brooks.
Elgin, Texas.

* *

MASSACHUSETTS Y. P. C. U

The thirty-sixth annual convention of the Massachusetts Young People's Christian Union will be held Oct. 10, 11 and 12, in the Church of the Good Shepherd, Lawrence, Mass. A fine program is being prepared and we urge the attendance of all Massachusetts young people and their pastors.

Married

McCowen-Alliston.—In Ashley, Ill., Sept. 24, by Rev. W. D. Harrington, Harvey McCowen and Edith Alliston, both of Waltonville.

Obituary

Edith Tripp Scott

A beautiful spirit passed from earth when Edith Tripp Scott, wife of Rev. Clinton Scott of Los Angeles, died at Monrovia, California, Sept. 21, 1925. Nearly two years ago her husband brought her, with their two children, to this land of sunshine and flowers in the hope of restoring her health; but in spite of all that love and skill could do the wasting disease of tuberculosis could not be overcome. She and Mr. Scott had been companions from early life and had been married twelve years. She was an ideal wife for a minister and had won a large circle of friends in the Los Angeles church. These have been full of loving sympathy alike for her and her husband and their little children.

The funeral was held in Los Angeles, Thursday afternoon, Sept. 24, the writer officiating in the absence of the senior pastor, Dr. C. Ellwood Nash. A wealth of wonderful flowers united with the speaker's words of tenderness and comfort to express the esteem in which the dear young woman was held and to symbolize the great hope of immortality. Relatives in Vermont and acquaintances in Buffalo and Philadelphia will join with her California friends in cherishing her sweet memory. The body was cremated in Los Angeles.

Willard C. Selleck.

Mrs. Cordelia Munn

Mrs. Cordelia Munn died at the summer home of her sister, Mrs. Edward Nicholson,, on Aug. 20. Mrs. Munn was born at Kendall, N. Y., not far from the place of her death, on Dec. 11, 1840.

Throughout her long and devoted life, marked by "simple ways and sweet content," she lived always in the light and cheer of the Universalism into which she was born, and to which she gave full measure of service.

Frugal where her own wants were concerned, it was her delight to search out cases of need where she would not be known. But she gave nothing, despite her great generosity, in material ways, so welcome as her understanding sympathy, and the influence of an optimism that could not be dismayed. For many years physically hampered by a broken hip, she found out new ways of service, read even more, and was, if possible, more cheerful than ever.

Mrs. Munn was one of ten children, of whom only Mrs. Edward Nicholson, the youngest, now survives.

The funeral service was conducted by Rev. L. H. Robinson, of the Pullman Memorial Church of Albion, N. Y., of which Mrs. Munn was a member from its start.

Carlton Hicks

A large number of friends and relatives assembled at the West Somerville Universalist church on Friday afternoon, Sept. 25, for the funeral of Mr. Carlton Hicks, 8 Charnwood Road, Somerville. Mr. Hicks died quite suddenly at his home on Tuesday, Sept. 22. He was fifty-nine years of age, and was born in Boston. Previous to the World War he was in the railroad business connected with the Erie Railroad. Of late years he was a salesman for the Bates Street Shirt Company.

He leaves a widow, a daughter, Mrs. Doris MacPherson of Somerville, a son, Carlton S. Hicks, and a grandson, Robert H. MacPherson, also his mother, Mrs. Almira Hicks, and a brother, Frank H. Hicks, both of Yonkers, N. Y.

Mr. Hicks was intensely interested in the work of his church. He was superintendent of the Sunday school at the time of his death. He delighted in coaching plays for the young people and entering into all the social activities of the church. Many were the friendships he made during his lifetime, and the flowers and the crowded church testified to the sorrow and esteem felt by those present.

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Rev Charles W Emde Jan 26 The Unitarian for the Ministry

Crackling

A certain church in a Middle-Western town maintains a nursery where members of the congregation who have young children may leave them in care of a young woman of the parish while they are attending the morning service. When church was over, one fine day last summer, a little boy and a little girl remained unclaimed long after all the other children had been taken home. Finally, a man and a woman came running in breathlessly. As the children ran to their arms, the mother explained apologetically to the young woman in charge: "We're so sorry to have kept you after hours, but we simply couldn't get around the course any faster."—*Life.*

* *

"My sister is awfully lucky," said one little boy to another.

"Why?"

"She went to a party last night where they played a game in which the men had to kiss a girl or pay a forfeit of a box of chocolates."

"Well, how was your sister lucky?"

"She came home with thirteen boxes of chocolates."—*Good Hardware.*

* *

Scene: A shoe store in Memphis.

Boss sees a Swedish clerk throw a pair of brand new shoes in waste basket.

Boss: "What's the idea of throwing those shoes away?"

Swedish Clerk: "They bane no gude. I tried them on six fellers, and they don't fit any one."—*Exchange.*

* *

Restaurant Manager (to orchestra conductor): "I wish you'd display a little more tact in choosing the music. We've got the National Association of Umbrella Manufacturers here this evening, and you've just played 'It Ain't Gonna Rain No More!' "—*Good Hardware.*

* *

"Why don't you work? Hard work never killed any one!"

"You are wrong, lady. I lost both of my wives in that way!"—*Sydney Bulletin (Australia).*

* *

Bobby, aged three, had been eating blueberry pie. His aunt who had just come in said, "Bobby, what is that around your mouth?"

"Face," said Bobby.—*Exchange.*

* *

The wonder is that any one ever thought of the phrase, "the quick and the dead," before the age of automobiles.—*Detroit News.*

* *

If there's anything in evolution, there is sure to be developed in time a tougher and more resistant pedestrian.—*Tacoma Ledger.*

* *

Burglar's Wife: "Bill, you ain't tendin' to business nights since you stole that three-tube set."—*Judge.*

The Five Year Program

National Laymen's Committee

A Message from Judge Hill

Dear Friends:

I know you will be glad to hear that the work of the National Laymen's Committee is once more in full swing. We are going to have $400,000 of the $1,000,000 to be raised on the Five Year Program by the time of the Syracuse Convention. With 40 per cent thus pledged, it means that we can concentrate on a short, vigorous drive to bring the campaign to a splendid finish.

Never before have we needed the help of every individual lay man and woman in the denomination as we need it to-day. Some vital questions are going to be decided at the Convention; and the eyes of the Christian world are upon us. Spiritually, in things intangible, I believe we Universalists are united. But how do we stand on more direct issues? On the Five Year Program, for instance?

Let us, each one of us, examine ourselves and our churches, to see whether the attitude which we have adopted is true to that sacrificial spirit and denominational devotion which symbolizes the better side of us.

What are you doing in *your* church to help the Five Year Program?

Robert W. Hill,
Executive Chairman.

Salem, Mass., October 5, 1925.

Speakers for Laymen's Sunday

To the churches which are planning to celebrate the third Sunday in October—the 18th—as Laymen's Sunday, the Speakers' Bureau of the National Committee offers its services. Representatives of the Committee are prepared to speak in our churches on that day on the general theme of the layman's responsibility to his church, with special emphasis on what the Universalist laymen in this movement are doing in the Five Year Program campaign.

If you want a speaker, write to Mr. A. P. Langtry, Chairman Speakers' Bureau, 174 Newbury Street, Boston, Mass.

The Syracuse Convention

The Laymen's Conference

Tuesday and Wednesday, October 20 and 21

Tuesday afternoon will be devoted to the subject: "Present Day Tendencies in Religion." Prominent speakers.

Wednesday morning will be given over to the discussion of "Church Organization and Administration," "Advertising and Publicity," and "Problems of the Rural Church." Specialists in these subjects will speak. Some of our laymen will give seven-minute talks.

Wednesday afternoon has been set aside for a discussion on "Church Finance," with specialists scheduled for addresses. There will also be seven-minute talks on this subject by laymen.

The General Convention has, in addition, generously assigned the afternoons of Thursday and Friday, October 22 and 23, to Judge Hill's Committee.

You Are Cordially Invited to Attend